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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., February 13, 1941

NEW SERIES
VOLUME XLII. No. 7

Who's Who and What's What

The State Sunday School Convention meets at Water Valley, March 4-5.

Dr. Robert Houston Smith has resigned the care of the Napoleon Avenue Baptist Church in New Orleans to accept the call of the First Baptist Church, Bossier City, La. He was at one time pastor of the Collins, Miss., church.

J. T. Ayorinde from Nigeria, Africa, is seeking health in a tubercular sanatorium in Virginia. He asks that you join him in prayer that he may regain his health and be able to work among his people, if it is the will of God.

Hope you heard Dr. J. Clyde Turner of Greensboro, N. C., over the radio, Baptist Hour last Sunday afternoon. He preached the glorious gospel of the blessed God as he told us about the Crucifixion of Jesus. And it has been a long time since we heard or read a sermon so filled with scripture quotations.

The Bowmar Avenue Church, Vicksburg, has called Rev. Paul Cranford, a senior in Mississippi College and he will move on the field in March. He succeeds Rev. J. M. Cook who resigned the care of the Bowmar Avenue Church some two months ago. Brother Cranford gives up his work at Edwards in Hinds County and Isola in Washington County.

Phi Delta Kappa, an honorary educational fraternity with chapters in many colleges and universities throughout the country limits its membership to "white males." Recently the chapter at Ohio State University received into its membership a Negro and a Chinese. The Ohio chapter was promptly suspended from the national organization.

Senator Shepherd of Texas is chairman of the Committee on Military Affairs in the U. S. Senate. In a speech in that body Jan. 16, he said: "Mr. President: I condemn beverage alcohol as a frightful menace to the armies of young men now training to preserve democracy and peace . . . To the men who man our ships and pilot our air craft . . . An alcohol drinking democracy cannot develop the maximum strength for national defense."

Pastor C. C. Jones has just celebrated ten years of service at Mendenhall. In this time the church has gone from half time to full time preaching. A handsome new church building has been erected, and there has been constant and healthful growth in all departments of the work. The Men's Bible Class in celebration of the tenth anniversary made the pastor a present of a handsome Scofield's Reference Bible. The church budget is three times as large today as it was ten years ago.

The change in the Mississippi Constitution which now permits people to bequeath money to religious causes is bearing good fruit. Mrs. Moore who recently died at West, Miss., left \$20,000 to the Presbyterian Orphanage at Columbus, \$10,000 to the Baptist Orphanage in Jackson, \$10,000 to the Methodist Orphanage, \$10,000 to the State School for the blind, \$10,000 to the Old Ladies' Home in Jackson, and \$500 to the Mississippi Children's Home Finding Society. Thank the Lord for people who know how to save money and then to give it to good causes. Come on Baptists.

STAND BY THE GOVERNOR

This is the time for all good men to support the Governor of our state. It is always the Christian's duty to honor public officials, and it is a joy to them to honor these officials when they are doing their duty in enforcing the law.

We heard a good Methodist preacher say recently that Governor Johnson hates liquor. In Mississippi it is against the law to sell whiskey or any liquor containing a large per cent of alcohol. It is known that there are some who defy the law, some secretly, some openly. That is the way the liquor business has always done. There seem to be some sheriffs and other officers who stick their tongues in their cheeks and pass by these law violators. At times citizens have risen up in protest. And former Governor White on one or two occasions reached out to punish these violators by using the Mississippi National Guard. There is no act of his administration which was more deserving of praise. But there were some places where liquor was sold openly without any effort to suppress it.

Governor Johnson has recently shown a determination to suppress this illegal traffic in liquor and the gambling houses. He deserves the hearty support of every good citizen of the state. Be sure you write him and express to him your hearty approval of his efforts. And pray the Lord to give him courage and wisdom to carry on this work to completion.

He began with clearing up the horrible mess in Desoto County. And when the gamblers saw that he meant business they offered little or no resistance. Then he went to work in Bolivar County, where a deputy sheriff once told me that he had many times sat up all night with the grand jury drinking liquor and playing poker. A good beginning was made there which made the hearts of good Christian people rejoice.

Then he began in Vicksburg, where a man who was once in the saloon business told me, "We never observe any law that doesn't suit us." Governor Johnson sent officers and trucks to the establishment of a man who has been reputed to be in the liquor business for many years, and so far as we know has never been disturbed. From this place were hauled away truck loads of liquor according to reports in the daily papers. These same papers say that the sheriff was a "spectator" as the liquor was carried away.

Governor Johnson has made a good beginning. But it is only a beginning. It will take time and constant and vigilant effort to clean up the state. But it is a good time to do it. It is the duty of every good citizen to hold up the hands of the Governor at a time like this. Be sure you let him know that you are with him.

—BR—

The Baptist broadcast on Sunday at 3 P. M. goes over W. S. L. I. in Jackson and not over the station indicated last week.

Brother Pastor, if you don't keep the members of your Church busy, somebody else will, and may be that somebody will be the devil.

Charlie and Laurie Taylor began the "Back to God Crusade" in First Church, Columbus last Sunday, to continue three weeks.

Here are two Mississippians working together in Texas. Dr. S. G. Posey of First Church, Austin, will help Pastor H. H. Hargrove in a meeting in Columbus Ave. Church, Waco, Mar. 30-Apr. 6

Dean Chester Swor of Mississippi College will assist Pastor G. T. Tunstall in a youth revival in West End Church, Petersburg, Va., Feb. 17-23.

The State Evangelistic Conference meets at Clinton March 17-20, beginning Monday at 1:30 p. m. and closing Thursday at noon. Look for the full program next week.

Dr. Earl V. Pierce was unable to come to Meridian on account of sickness. Dr. N. W. Cox writes us that Dr. John L. Slaughter, pastor of First Church, Birmingham, will take his place speaking from Sunday June 9 through Friday, 14th at First Baptist Church.

Speaking about the weather: Some years ago we heard Dr. J. N. McMillin say that one rainy Sunday Morning he met one of his Sunday school boys out delivering his papers, all dressed up in a slicker. The boy greeted the pastor cheerily and said, "Brother McMillin, I reckon I can't get to Sunday school this morning as it's raining so."

Mr. Frank E. Skilton has figured out a schedule of gifts by which the bonded debts of Mississippi Baptists can be paid in three years. If 50 people give \$1,000 each, 100 give \$500 each, 200 give \$250 each, 1,000 give \$100 each, 1,000 give \$50 each, and 6667 give \$36.00 each. If this is done there will be saved in interest something like \$200,000.

Petal Church: We have just had Dr. L. G. Gates of the First Church of Laurel in a Stewardship Revival and Dr. Gates was certainly the best in all his ministry. Any church would be exceedingly fortunate that secures his services for one of these Stewardship Revivals. Our people came in large numbers and were high in their praise of the services. On Wednesday night fifty-five came down and signed a pledge to tithe, that of itself was worth the whole meeting, at least we have never seen anything like it in our church.—A. C. Parker, Pastor.

The district chairmen who are projecting the program for the Now Club met in Jackson last Friday. Present were Secretary D. A. McCall, Rev. H. T. McLaurin, Rev. Gaines Hightower, Miss Fannie Traylor, the Editor, Dr. R. B. Gunter, A. B. Pierce, N. D. Timmerman, and the following District Chairmen: For District One, Mr. Owen Cooper of Jackson and Mrs. Webb Brame of Yazoo City. For District Two: Judge C. S. Longino and Mrs. J. A. Anderson. District Three: Rev. G. E. Wiley and Mrs. R. Pressgrove. District Four: Mr. Medford Leake and Mrs. B. B. Hilbun. District Six: Mr. Wilbur Cole and Mrs. H. F. Broach. District Seven: E. D. Hurst and Mrs. J. H. Matthews. District Eight: C. H. Lipsey and Mrs. I. L. Toler.

It rejoiced my heart greatly a few days ago when I received the news that Lake Pylant, who has been associate pastor of the University Baptist Church of Austin, Texas, was ordained to the full work of the ministry. Lake Pylant is one of the finest Christian young-men of my acquaintance. I have known him since he was a mere child and it has been a real joy to see him grow into a fine Christian young man. He was born in Purvis, Miss., and reared in a fine Christian home. Mrs. Lake Pylant is a highly talented, consecrated young woman and has done a wonderful work in the field of religious education. Both of them are graduates of the Southwestern Seminary. May the heavenly Father continue to use this splendid young couple for the building up of the saints, the reaching of the lost, and for the glory of our Saviour Jesus Christ.—Joe Canzoneri.

WHY BAPTISTS DO NOT BAPTIZE INFANTS

T. W. Talkington

(Presented on program of Pastors' Conference in Hattiesburg and by vote asked for publication.)

First. Because there is no example or command in the Bible.

Jesus never baptized them nor commanded it.

When they brought the "little children unto him" the expressed purpose was "that he should put his hands on them and pray." Mt. 19:13.

In truth, it is definitely stated that Jesus did not baptize either infants or adults. "Jesus himself baptized not," Jno. 4:2.

The apostles never baptized infants nor commanded it.

There remains no proof that there were any infants in the "Household" baptisms. In most of them the proof is that there were none, but that they were all old enough to "believe."

Crispus "Believed on the Lord with all his house," Acts 18:8.

Cornelius "Feared God with all his house," Acts 10:2. And those to be baptized were those that "received the Holy Ghost," Acts 10:47.

"The House of Stephanas addicted themselves to the ministry of the saints," I Cor. 16:15.

Of the Philippian jailer it says, "Believing in God with all his house," Acts 16:32.

The household of Lydia was baptized (Acts 16:14) but there is nothing here about infants.

Second. Because infant baptism perverts the New Testament order, which is, Believe and be baptized.

The Great Commission, "he that believeth and is baptized shall be saved," Mark 16:16.

Philip at Samaria, "and when they believed Philip preaching—they were baptized both men and women," Acts 8:12.

Pentecost—The three thousand baptized here were those who had "Gladly received his word," Acts 2:41.

At Corinth—"and many of the Corinthians hearing, believed and were baptized," Acts 18:8.

Making disciples came before baptizing them. "Go ye therefore and make disciples (RV) of all nations, baptizing them." Mt. 28:19.

Third. Because infant baptism, universally practiced, would destroy the distinction between the church and the world.

This would abolish believers' baptism, the only kind commanded or practiced during the New Testament period, and would also lead to an unconverted, unregenerated church membership. For clear proof of this one only needs to study the history of the Catholic and Episcopalian churches.

Fourth. Because baptism, from its very nature, involves a profession of faith.

Dr. Charles Hodge, a Presbyterian, says in his Systematic Theology, "The difficulty on the subject of infant baptism is that baptism from its very nature involves a profession of faith—but infants are incapable of making such profession, therefore, they are not proper subjects of baptism." Yet, the good doctor tries to justify the practice of his church on other grounds.

The truth is, that infants have not and cannot exercise this faith which their infant baptism presupposes; neither do the scriptures give any example or precept to baptize anyone on the faith of another. There is no scriptural justification for either proxy baptism or proxy faith. Paul says, "So then every one of us shall give account of himself to God," Rom. 14:12.

Fifth. Because baptism is the answer of a good conscience.

Peter speaks of baptism as "the answer of a good conscience toward God," I Pet. 3:21.

We all know that an infant is irresponsible and unaccountable and, therefore, is not yet endowed with a conscience.

There is not a single scripture or argument upon which infant baptizers (pedobaptists) unite to support their practice. How can they expect us to agree with them when they do not agree with themselves. On the other hand, there is not a single scripture or argument about infant baptism on which Baptists disagree.

THE ARE A FEW OF THE REASONS WHY BAPTISTS DO NOT BAPTIZE INFANTS.

Dr. Jno. A. Broadus used to say, "There are three classes of scriptures relied on by pedobaptists for infant baptism:

First: Those in which infants are not mentioned.

Second: Those in which baptism is not mentioned.

Third: Those in which neither infants nor baptism are mentioned."

—BR—

LOOK OUT FOR THE CHIPS

Jeff D. Ray

—O—

How it is with others I do not know, but as for myself I find it necessary to keep the brakes on all the time lest I become censorious, the adverse critic of my associates. The easiest, commonest and meanest fault of the human mind is allowing suspicion to lead to adverse judgment and gossip criticism. The right sort of religion will do three things for the man who has it—keep him from suspecting evil on incomplete proof; keep him from needlessly advertising another's faults even where they are known to exist; cover a neighbor's frailty where it can be done without conniving at sin or compromising with wrong.

I hear a lot of talk about "hewing to the line, let the chips fall where they may." Usually nine-tenths of it is brag and bluster and none of it is the spirit of Christ.

When Jesus dealt with sinners he hewed to the line very bravely but he was always tenderly careful about where the chips fell. See how straight, how square, how faithful he was in dealing with selfrighteous Nicodemus, with the poor, bedraggled Samaritan woman at Jacob's well, with the rich young ruler and all the others. Yet see how tactfully he took care of the chips. He used the surgeon's knife unrelentingly but left no running sore, no gangreened infection as the result. How many cases of so-called "church discipline" you and I have known that left the patient a spiritual cripple for life! Forty years ago a young man went to a Christmas party, drank too much eggnog and went home drunk. A "hew to the line" type of deacon heard about it, carried it to church conference the following Saturday, and had him excluded. The youth made a successful business man but till a few years before his death—nearly twenty-five years—he never had anything to do with the church, maintaining a critical, cynical attitude. If our honest, sincere deacon had cared more about where the chips fell he could have saved this youth from years of wasted life as a Christian.

I know another case in which a youth got drunk. His pastor heard of it. Without giving it any publicity to the church or elsewhere he quietly asked the young man to take a ride with him, faithfully and tenderly showed him his folly, extracted from him a promise never to do such a thing again and along the years gave him the tender shepherd's care. The man I think is still living and has lived up to his promise and has been a most useful Christian citizen.

Probably nine people out of ten think of church discipline, if they ever hear of it at all, as a process by which people are turned out of the church. The cynic sneers and maintains that we have just about quit turning people out of the church no matter what they do. There is too much tragic truth in what he says. But I wonder if there will not be a more appalling tragedy if preachers and churches ever lose the shepherd heart and go hewing right and left and forget to watch where the chips fall.

When Peter said "Love hides a host of sins" he meant that the right sort of heart would refuse to give wanton publicity to a neighbor's shortcoming. Expose sin where it ought to be exposed but be sure of three things—that you are not proceeding on suspicion; that such exposure will be best for the offender and for society; that you are actuated by a tender as well as an honest heart. Brother Pastor, preach about hell but don't preach on hell without tears. And, Brother Neigh-

Pastoral Problems

By Norman W. Cox

"Keep Smiling"

The preacher of all people ought to meet his people continually with an honest smile. A forced grin will not do and a dishonest countenance that seeks to cover up a bad attitude of heart is of the Devil.

We move daily amid people that have sorrow, stress, adversity, discouragement, and fear troubling their hearts. If a preacher is right with the Lord himself, is keeping his face daily turned toward God, he has burning within his soul the lamp of the divine presence. This gives an inner-radiance to his life that will express itself in his countenance. There is a light within his soul which creates a glow in his face. It is a consequence of courage, faith, hope and love which the Lord has planted there. A preacher whose face generally wears a smile derived from such antecedents is a source of inspiration and strength to those whom he meets. The sight of him helps those who are wrestling with problems and are bent by burdens.

If this smile of the pastor is of any value it must be the real thing. If he is able to have it he has got to keep his own heart free of fear, worry, anger and the things that darken the soul. It is not easy to get and keep. It can be done.

Years ago the conviction of the need of the ministry of a smile from the pastor possessed my heart. The Lord knows that I have tried through these years to meet my people with an honest smile. To do this I have had to ride much on the first verse of the 27th Psalm:

"The Lord is my light and my salvation, whom shall I fear, the Lord is the strength of my life, of whom shall I be afraid."

bor, when you expose human weakness or even blatant sin, be sure you do it not only with an honest heart but with a heart of tender compassion.

—BR—

To The Members of New Prospect Church:

Beginning with this issue of the Baptist Record you are to have the joy of having the Record come into you home each week. It is indeed your friend, and a trusted and tried friend of the cause of Christ in Mississippi and throughout the whole world.

Read it, every line, and be filled with new zeal and a greater desire for better service. When you have read it, get some one else to read it.

Blessings of God on you each and all.

Your pastor,

W. T. Darling.

—BR—

Dr. Louis Myers and the Arkansas Baptist were hosts of the Editors' meeting last week. How graciously he received and treated us all! We shall always cherish the memory of his courtesies. Our stay was in the Eastman Hotel whose management made us as comfortable as people could be. Hot Springs has some of the finest hotels in America.

Hot Springs, where the Editors were entertained last week is probably the greatest health resort of its kind in the world. It bathes more people than any other resort. It is beautiful for situation, "as the mountains round about Jerusalem." Dr. Pate who was born in Yalobusha County, Miss. and who has been more than 20 years a physician in Hot Springs attended one session of the Editors' Conference and explained to us something of the marvelous curative properties of the water. One singular thing struck us; that a person bathing in these waters will experience a rise of temperature of from one to three degrees, a thing which does not occur in any other hot bath. There are thousands of visitors in Hot Springs now. They come and go throughout the year.

EUROPEAN JOURNEY—1940

By Plautus I. Lipsey, Jr.

III. IN TRANSYLVANIA

(The writer, having traveled from Hungary into Rumania on a news assignment, continues his narrative of experiences in Rumanian cities of Transylvania, at that time a province of Rumania but previously a part of Hungary.)

My train journey from Oradea, the frontier city, to Kolozsvár (which the Rumanians call Cluj) was a pleasant one. The train had many soldiers aboard, and in front of me sat a young lieutenant of Jewish blood who seemed almost prostrate with fatigue. As he tried to eat nap, I scanned his features closely, wondering what sort of tragic predicament he must be facing.

I amused myself at times trying to read some Rumanian language newspapers, their words looking familiar to the Latin student but having queer endings. The paper told of the "Day of National Mourning" for the loss of Bessarabia, just seized by the Russians, but of course did not mention that this area had been wantonly torn from Russia by the French allies in 1919.

From the train windows I could see the picturesque countryside of Transylvania, often colorfully peopled by peasants in the fields, swinging scythes or stacking grain. Men and women worked together, the women wearing large round sun hats and expansive skirts. The children would be helping, or chasing a flock of geese, or racing with barking dogs. Much of the area was beautifully mountainous, like the softer parts of Switzerland and with buildings like the Swiss in style.

Arriving in Kolozsvár, I rode down the long main street in a horse-and-buggy taxi, and picked out a hotel at random. The hotel porter (in most European hotels the porter is the manager) and I conversed in alternate snatches of French and German. My first inquiry was for the national bank, since I wished to try again to get some Rumanian money legally. At the bank the teller smiled at me apologetically when I passed in an American bank note and asked to have it changed for Rumanian lei—smiled and shrugged and said, "No, I cannot do it!"

It seems that even the bankers were in league with the currency bootleggers who operated the "Black Bourse." That night I managed to get in touch with the black market and procured another supply of money.

For my news-getting purposes I needed a guide and interpreter. I found him, according to information provided in Budapest, at the seminary of a Protestant denomination which is strong in Transylvania. He was a young teacher and preacher, whom I will call here by the fictitious name of Barna. He proved a very intelligent and agreeable young man, fluent in many languages, once a student at Oxford, England. He was of Hungarian blood, as indeed were the majority of the people in Kolozsvár, and, as did all these Magyars, looked eagerly for the return to Hungary which then seemed imminent and which in September (two months later) was realized for his half of Transylvania.

Barna went with me everywhere, assisting me in finding out about the political situation in the face of threatened Hungarian invasion, and about the state of the Jews particularly.

We called on a distinguished Jew of Hungarian culture, author of books and publisher of two newspapers. In his fine library-studio we talked for nearly two hours. Persecution of the Jews was on the increase, he said, and the Hebrew population was in constant fear of outbreaks of bloody violence in which they would be victims. As the Rumanian government had recently experienced a quick conversion to Nazism, and the Hungarian government was allied with Germany, the Transylvanian Jews seemed caught (and indeed they were caught) in a gigantic man-trap.

His people, the Jewish scholar said, were ready to migrate in great numbers to some new homeland, if any such opportunity were given. Certain societies had been organized to teach agricultural industries, which would be needed in a new

country. He felt that his people in this place were fairly safe from extreme measures at present, because Rumanian business and industry could not operate without them. Here, as in other cities in Rumania and Hungary, Jews were the owners of a great majority of the properties and businesses, though their numerical ratio in the population ranged only from ten to twenty per cent.

Perhaps I may say here that I have given considerable thought to the Jewish problem in recent years; one must do so if he travels and is interested in fundamental problems; that the prevalence of anti-Semitism is amazingly and tragically great in the United States; and the problem is a tremendous and terribly difficult one; and that, as far as I can see, nobody is doing anything of a sane character (either in democratic or totalitarian countries) to solve it. Indeed it seems quite impossible to deal with the problem in an objective manner at present, for any objective inquirer is assailed with violent abuse from both sides—and soon loses his objectivity. It seems to me that there is "plenty more trouble" coming out of this problem.

I would telephone to my news colleagues in Bucharest once or twice a day, whenever it was possible to get this connection. I could not get connection with Budapest. But the Bucharest office would telephone to Budapest frequently, though sometimes it was cut off by the censorship. Thence the news would be telephoned to Berne, whence by wireless to New York.

News could be sent direct from Budapest to New York by wireless, but it was usually delayed by the Hungarian censor. This official, however, conveniently ignored the heavy telephone traffic to the Swiss capital. Political censorship in Europe are often queer this way.

One fine afternoon Barna suggested that we visit the salt baths at a resort about twelve miles from Kolozsvár. We asked one taxi driver in the line of ancient cars of "all three" American small types, but he declined, saying that "a new law" forbade taxicabs leaving the city. I joked Barna habitually about this expression, "a new law," which met us at every turn; and about the fact that there always seemed a new way to get around the new restriction.

The second driver had more gumption, and soon we set out in a rickety car. At the edge of town we turned out a farm road and bumped along this detour a mile or two, until we had circled the military sentries posted on the highway. Then we ventured back to the highway, and on to the resort, a popular bathing place for nearly a thousand years. There we borrowed swim costumes, and plunged into a large natural pool of red, saline water. We floated around until we were weary of fighting to keep our feet down, then crawled out gleaming with crystals.

The ever-present Gipsy orchestra at this very delightful place attempted to beguile me as we left by striking up "The Lambeth Walk." As I showed no emotion, they guessed again at my nationality, and shifted to "Alexander's Ragtime Band."

Driving back in the dusk, Barna told me about the situation of his people under the Rumanian yoke; several millions of Hungarians who had no vote and could not hold office, the objects of many other discriminations. He suggested that I visit the political prison at Kolozsvár, where he said were more than a hundred Hungarians, crowded together like beasts and sleeping on the bare floor together. But of course I would not be permitted to visit such a place.

Barna was by no means fanatical. He said he thought about half of Transylvania should go back to Hungary, because of the considerable Rumanian population which had come in and settled in the past 20 years (and so indeed it was decided at Vienna two months later).

We noted as we rode along many black buffalo used as farm animals. These are patient beasts and great workers, my guide explained, distinctive in this part of Rumania. When a peasant's buffalo died, said Barna, it was often regarded as a calamity worse than the loss of a child; it might mean the ruin of the farmer.

On the return trip we escaped the long rough detour by the ruse of our chauffeur. He paused at an army camp and picked up a young officer who wished to ride to town. With the officer as a pass, we breezed past the sentries unchallenged, and got safely back into the Transylvania metropolis.

(To Be Continued)

SAVORLESS SALT

By J. E. Gwatkin

"If the salt have lost his savor, wherewith shall it be salted." Matt. 5:13.

We recently heard a mission secretary describing the heathen world as he had seen it on a tour of mission fields. It was an exceedingly dark picture. Then he poured out his soul for missionaries to meet the need, to save that lost and ruined world. He moved his audience deeply by his description and his plea.

But we were conscious of the futility of his plea. The hopelessness of the situation grows out of the fact that there is not vital, living, Holy Ghost power in the present set up of Christianity to furnish men capable of doing the work. There is no doubt about the power of the pure gospel of Jesus Christ, preached and administered in other ways, by people who really believe and live it, to save any man, any people, anywhere in all the world. But that kind of religion is not present in any part of the world in sufficient amount to furnish the needed missionaries.

We need not be deceived on that line. The facts brought out by the secretary prove conclusively that our present day brand of Christianity will never furnish the dynamic to change the world condition. It has not done so in nineteen hundred years, seems to be losing ground in this generation, and it is futile to believe that it ever will gain any considerable part of the heathen world unless there is a complete regeneration of its own life. It is useless to expect intelligent heathen people to embrace a religion so handicapped and devitalized by worldliness as the vast majority of Christianity finds itself today.

It is vain to expect professing Christian people who spend billions on liquor, tobacco, gambling, picture shows, with many other forms of wickedness; who are guilty of race hatreds and discriminations; who deal dishonestly with their fellows; who neglect the poor and weak among them—it is vain to expect that kind of Christianity ever to win the world, or even any great part of it, to the gospel.

How foolish it is to send men and women and mission money to China while sending scrap iron to Japan to kill the Chinese! It is useless to tell them that it is not Christians but wicked, commercial, money grabbing sinners who are sending the scrap iron. How futile to send missionaries to Africa, or to any other dark region, then send a carload of whiskey and a million cigarettes on the same ship. How vain to send medical missionaries to the poor Negroes in Africa while treating with neglect and injustice millions of ignorant Negroes right at our doors! How will we Christianize the Hotentot over there, teach him how to live and govern himself, while at the same time deny their civil rights to millions of Negroes in this country.

It is worse than useless to claim that it is not Christians, that it is the government doing these things, while all of us proudly boast of our democracy, that we are the government. No use to claim that we do not make the liquor, for there are hundreds of church members who do make it and thousands that drink it. The millions of church members in this country could stop the manufacture and sale of it any time they wanted to do so, and intelligent heathen in other parts of the world know it. We cast our votes with a political party which keeps this accursed business alive and it is rank hypocrisy to claim that we are not responsible for it.

In our Southland grows this poisonous weed that is killing multitudes every year and ruining millions of our young people. Church members raise it. In hundreds of factories in scores of

(Continued on Page 7)

EDITORIALS

MYSTERY OF CHRIST AND HIS CHURCH

Please keep in mind that a mystery in the New Testament is something which nobody ever knew before, but which has now been made known to those whom the Lord has made the depository and vehicle of his secret.

Among these secrets which have been hid for ages and generations, but which are now made known to his holy apostles and prophets in the Spirit, is this one of Christ's relationship to, his union with his people, his church. For our part we cannot conceive of a church in actual existence except a local, visible, working body of believers in and followers of the Lord Jesus Christ. Anything else is an impractical and unreal ideal, having no existence in fact so far as present effective operation is concerned. There may be a gathering together of all the people of God when Jesus returns. They may then be an effective organism, but so far as the present is concerned it does not exist. The Lord works through and in the local congregation. Jesus sustains a personal and singular relationship to every true church after the New Testament pattern.

There are various figures of speech employed in the New Testament to help us to understand Christ's relationship to his church. But none so intimate as that which pictures the church and Him in the marital or family relationship. This Paul does in the latter part of the fifth chapter of Ephesians. Here he is talking about the practice of religion in all relationships of life. Among these is that of the home. He talks about the duties of the husband and wife. And he makes forceful his appeal for the observance of these duties by saying that their relationship is like that of Christ and His people.

This union of Christ and his people is revealed by that between husband and wife. It is more close, intimate, affectionate and binding than even Christians have fully comprehended. It is more vital than any other relationship on earth and is to be held superior to any and every other relationship. They are bound together in the bundle of life. They are knit together in vital and indissoluble union. They are one in every interest and concern. You cannot touch one without touching the other. When Paul persecuted the church at Jerusalem, Jesus said, "Why persecutest thou me?" "As long as they both shall live" for so long are they united. "For this cause shall a man forsake his father and mother and cleave to his wife. They twain shall become one flesh."

There are certain obligations as well as privileges growing out of this relationship, obligations which include both parties. Paul said, "Wives be in subjection unto your own husbands as unto the Lord." This describes the attitude of the church to the Lord Jesus. His will becomes the law of the church and the rule for the conduct of its business and work. It excludes all other authority, "your own husbands" means that we are subject to no other authority. He says this authority is "IN EVERYTHING," to the minutest detail of organization and conduct of the work.

Paul says it puts the whole responsibility for salvation in the hands of the Lord Jesus. A man is held responsible for the management of things in his family. Their safety is in his hands. Their welfare is his responsibility. So also the safety of God's people is the responsibility of the Lord Jesus; He is the Saviour of the body.

The husband is to love the wife "even as Christ also loved the church." His love surpasses that of women. Isaiah said a mother may forsake a nursing child, but God will not forsake his people, no not for any cause whatsoever. The Lord has assumed the responsibility for saving the church and He will not quit. "He gave himself for it," and will not stop short till the task is done. He has done this "that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle

or any such thing, but that it should be holy and without blemish."

Paul adds that he "nourishes and cherishes it." From the springs of his own strength and wisdom and love, the Lord feeds the life of the church. He is its life. We draw all our help from him. He not only feeds the church but cherishes it. There is more than sitting at the table which he provides. There is the warmth and glow of the family affection bestowed upon us. The life is more than food. The loving attentions of Christ to his people attend every morsel of food and strength which he gives.

No wonder Paul says, "This mystery is great." It is of great importance that we enter into the secret of this knowledge of Christ's personal relation to his church. "He gave himself up for it." "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him give us all things?" It is important that we should know that God has given Him to the church who is head over all things, for he is the fulness of Him that filleth all things." Eph. 1:22, 23.

—OR—

MEET THESE FRIENDS

—O—

The editor has just returned from a delightful and stimulating meeting of the Southern Baptist Press Association. We wish our readers to know something of the men who were present at this meeting. They are worthy and it will do us all good to get better acquainted. We wish we had a thumb nail picture at least to go along with each name mentioned. But we are economizing.

Beginning with the westernmost. Dr. H. F. Zimmerman hails from Arizona. His face is a burst of sunshine and his body is built to support a good head. He is not only editor of the Arizona paper, he is mission secretary, and carries the whole denominational load. They haven't reached the period of departmentizing everything. One man has to look every way and do all the work. Arizona hasn't so many Baptists and only a part of them cooperate with the Southern Convention.

Just this side of him is Rev. H. A. Burns who edits the Baptist New Mexican. He not only edits it, but he can set the type, make the forms, do the press work and about every thing else. He is a young man but he knows more about the printing business than most of editors who have been on the job for many years. That's a great state and the Baptists are coming into their own.

Then comes Texas, Editor F. M. McConnell has the paper that goes into more homes than any other Baptist weekly in all the world. He was not present, but sent his Circulation Manager, Rev. Don Norman who has come into a great heritage and a great task. He knows how, and all the denominational forces in Texas are cooperating with him, for having 55,000 subscribers does not satisfy these Texas brethren. Floods, winds and waves draw the gospel chariot in these parts.

Then comes Editor E. C. Routh from Oklahoma, who had editorial experience in Texas, and knows how to capitalize on all experiences to make a Baptist paper. There is none among us who is succeeding in carrying the business to new have no debts now. They have their coats off and their sleeves rolled up.

Then there is Editor J. E. Brown of Missouri, who succeeded his father a few years ago, and who is succeeding in carrying the business to new heights. He heads a great publishing company that gets out books and all sorts of good things. He looks like a boy but he does the work of a full grown man. He commands the respect and admiration of all in Missouri, and all out of it who know him. If the editors want to get something done, they put him on the committee.

Then comes Arkansas. The Arkansas Baptist carries at its mast head the name of Lewis Myers. As some of you know he is a Mississippian, an alumnus of Mississippi College, went to the Southwestern Seminary, specialized in Journalism, was their publicity man, ran a publishing house in Memphis, served as assistant pastor in New Orleans and then found his place as editor of the Arkansas Baptist. He believes in changing things, and so put a new face on the paper, much

improving its appearance. The world will know him better.

Then comes Editor F. W. Tinnin of Louisiana. He too is a Mississippian and alumnus of Mississippi College. He has piloted the Baptist Message for nearly twenty years, and has a good per capita circulation. He comes of a preaching family, having a father, son and brother in the ministry. Somehow we find more news suitable for our columns in his paper than almost any other.

Then we cross the Mississippi River and find Editor V. I. Masters in Kentucky as editor of the Western Recorder, "the old reliable." He is a native of South Carolina, had editorial experience in Virginia, and then with the Home Board in Atlanta before going to Kentucky. The Western Recorder has perhaps the most widely distributed circulation, though not the largest circulation of any of our Southern Baptist papers. It has had a long line of illustrious editors and is an outspoken advocate of the orthodox Baptist faith.

Then comes Tennessee's paper with Dr. O. W. Taylor for the editor. He too has had a high standard set by former editors, such as E. E. Folk, J. D. Freeman and J. R. Graves. Dr. Taylor keeps the standard high. He is a product of Hall-Moody Institute, Union University and Southern Seminary. He is a man who is thoroughly trusted by the people of Tennessee and heartily supports every part of the work of their state and of the South.

Then comes Virginia, North Carolina and Illinois, who have well known editors: Drs. Alley, Slemp and Murrie. None of these three was present at the recent meeting in Hot Springs. Dr. Alley is a Virginian and is making an exceedingly readable paper. Dr. Slemp is a Tennessean recently gone to North Carolina and is stirring up the saints in the Old North State. Dr. Murrie is leading the saints in Southern Illinois who identified themselves with the Southern Baptist Convention on account of sympathy with our point of view in theology, and methods of work.

Another editor who was not present is Dr. J. M. Burnett of South Carolina who was once president of Carson and Newman College in Tennessee. He succeeded his uncle Dr. Z. T. Cody as editor of the Courier, and is much the same sort of man as his excellent predecessor. Representing him at the conference was Circulation Manager Terrell who made a good address and is evidently an elegant gentleman.

Georgia was represented by Editor O. P. Gilbert, who was born in Alabama, reared in Mississippi, educated in Georgia and brings all the good qualities of those states into his editorial office. He has a big body, big head and big soul. The Christian Index was in my father's home when I was a boy and is always welcomed in this office.

The Florida Witness has for editor Dr. E. D. Solomon who was born in the same county in Mississippi as was the editor of the Baptist Record. He has had experience in many states since he was graduated from Mississippi College. His paper is one of the best mechanically and esthetically published anywhere. It is published on its own press. Dr. Solomon has had more worthwhile experiences than most any man you know and uses them all to good advantage.

The last we mention here is Dr. L. L. Gwaltney, editor of the Alabama Baptist. Dr. Gwaltney is from Virginia, but all his ministerial work has been in Alabama, first in the pastorate and then as editor. He has done more constructive work than any man in his state, and is still at it, in good trim. He weighs over 200 pounds and all his weight is turned into energetic service. He has published several of his own books while editing the paper.

These make as fine a bunch of men as you will find in several days travel. They met last week in Hot Springs.

—OR—

Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, will be the speaker on the network of the Baptist Hour February 16th. His subject will be, "Christ and His Resurrection."—S. F. Lowe, Chm., Radio Com., S.B.C.

IN WHAT LIFE CONSISTS

—O—

You will recall the request of a man who spoke to Jesus out of the crowd and asked him to bid his brother divide the inheritance with him. Jesus let him know that it was not his mission in the world to settle property disputes. His mission was and is to make the right sort of men, and then there will be no property disputes to settle. It would be well to keep this fact in mind today when we are discussing among Christian leaders what is the mission of religion in the world.

Of course covetousness is at the bottom of all property disputes. But covetousness is not all on one side. Those who are successful in the struggle for possessions may be covetous. So may also be those who are unsuccessful. The very fact that they complain and protest is an evidence of covetousness. Envy and jealousy betray the spirit of covetousness as well as pride and arrogance. "It takes two to make a quarrell." The man who fails or even suffers unjustly in the life struggle may show a bad spirit too, just as this man did who made the complaint to Jesus. A man who contends for his "rights" may be afflicted with covetousness. "Blessed are the meek," the men who are not always demanding their rights, "for they shall inherit the earth."

But Jesus had a message not merely for this man who brought the complaint against his brother, but for all the folks who were in the crowd around him. For when he had answered the man, he then addressed the multitude. There was something which they all needed to know. This man was only a symbol; he expressed a wrong conception of life which was also in the rest of the folks and Jesus took occasion to point it out and to seek to correct it.

"He said unto them, Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." We wish here to give the reading which is in the margin of the Revised (American) Version. You will usually find the best translation in the margin of this version. In this case it seems to us to be unmistakably correct. It says, "For even in a man's abundance his life is not from the things which he possesseth." The meaning is whether a man has little or much, whatever may be his material possessions, whatever may be his financial condition, his life does not consist in what he has. Let the emphasis be on these last words, a man's life does not consist in what he has. What he has does not constitute life. Life is not made up of material things. Life is something finer, better than that.

Get your nose out of the feeding trough. Get your mind off of your clothes, or your real estate or your bank stock, or your elegant furnishings. This does not make life. It does not make a man. It does not make him happy. It does not make him useful. The man behind all this is what God is looking for and looking at. A man may be a man without any of this. These things are incidental.

What a hard lesson it is to learn, what fools and slow of heart we are not to get the teaching, the truth in our souls. Jesus told us not to be keeping our minds on clothes and food. We are here for something else, something better. Let us not set our hearts and desires on the things which pass. The life is more than food, and the body more than raiment. God will look after that if we will look after what he has told us to do. Seek first the kingdom of God and his righteousness, and all these things will come in their place and season. Is it a difficult thing to believe in the wisdom and goodness of God? To accept his idea of life and fall in line with it?

—RR—

Evangelist Hyman Appelman will conduct an Evangelistic Campaign in Shreveport, La., September 14—Oct. 12 in which all the Baptist Churches of the city will cooperate.

The British have been greatly strengthened at home and abroad by the victories they have won in North Africa. The Italians have proved incompetent in leadership and seem to have no stomach for this fight. It seems now that the issue will soon be fought out in the English Channel and the coasts on either side.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading — give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

PROMINENT MEN ENDORSE EVERY FAMILY PLAN

My father, the Rev. Abner Reeves Callaway, began preaching in 1855. He believed in The Christian Index as a great Kingdom-building agency. He read it, and taught us to read it, as did my mother. I am happy to see this movement to put The Christian Index in the budget of our churches, thus guaranteeing its widest possible circulation. I pledge the movement my hearty support.—Ely R. Callaway, LaGrange, Ga.

The Christian Index is the best possible medium for an informed Georgia Baptist constituency. Our people, supplied with timely and correct information, will act to accomplish the desired ends. Let's use every possible means to extend the circulation of The Christian Index.—Bryan Blackburn, Newnan, Ga.

Christian enthusiasm is generally limited by lack of information. An informed people are an interested people, and an interested people will give to and support institutions and enterprises. The Christian Index on the budget plan in every church home will supply the information and create interest.—Ralph Newton, Superintendent of Schools, Waycross, Ga.

I am in hearty accord with the plan to increase the circulation of our state Baptist papers. I hope we will adopt the suggestion of putting The Christian Index in the budgets of our Georgia Baptist churches. It will do more to advance the cause of Christ than any one thing we can do.—J. W. Palmer, M.D., Ailey, Ga.

The Index should be in the home of every Baptist man in Georgia because as he becomes informed about the advances made in the Kingdom his pride in the blessings which God has poured out upon us will stimulate his prayers, intensify his service, and largely increase his giving to all Kingdom interests.—M. S. Shivers, New England Mutual Life Insurance Co., Eatonton, Ga.

—O—

MORE PROOF

Two of the three leading churches in NOW Club gifts for the first six months of 1940 were EVERY FAMILY churches. The EF plan does help.

Pilgrims Rest has voted to continue full-time preaching, the church has been painted, the Cooperative Program supported and the grounds beautified. Riley Munday, pastor. Another EF church makes progress.

Kosciusko Wins Banner At Intermediate Rally. (Headline in Baptist Record). Kosciusko is an EF church.

July receipts were \$8,000 above July 1939 receipts. (From brother McCall's column.) Note that Baptist Record circulation in July 1940 was also above the circulation for July 1939. As the Record's circulation grows so do receipts. Informed Baptists give better than uninformed Baptists.

Tabernacle Church, Greenville: Yesterday we had one of our greatest days. House filled at both services. J. R. Eubanks, pastor. This church has been an EF church since its organization.

Pascagoula: Plans were submitted Sunday and adopted for completion of our church... We now have a full graded Sunday school with 600 enrolled, and two standard departments. The B. T. U. is fully graded with 200 enrolled. The Brotherhood is very active and so is the W. M. U. ... Pascagoula is an EF church. EF churches seem to make progress.

Southside, Jackson: It is almost unbelievable the things which He has wrought within one brief year... Now there are six Sunday school rooms and an auditorium. Our membership has

grown to 194... Another EF church.

Pastor M. C. Whitten writes joyfully about the Lord's blessing on the church at Hernando. In the last few weeks there have been more than 50 additions, mostly by baptism. A good new B. T. U. averages about 80. The largest Sunday school attendance in two years. And still growing. The pastor adds: The every family plan is one of great power in getting the work started. We are adding new names to the list. We have the best paper in the nation, and I mean just that.—Hernando had the Record going to every family even during the depression.

Pastor A. B. Pierce says they will have over 300 copies of the Baptist Record going into all the homes in his church. He adds: "We believe that we can spend the same amount of money in no way that will bring greater dividends than to have the denominational paper come into every home in the church and pay for it out of the budget." (This fine testimony is from the pastor of one of the leading EF churches in Mississippi. A.L.G.)

The First Baptist Church of Laurel, Miss., made their budget calling for \$325.00 per week (which was an increase of \$25.00 per week over last year). We have what we call "Open House" all who will, may come to the church and make a voluntary pledge. At the end of the first week, 94% of the budget was subscribed and by the middle of the second week more than 100% was subscribed. The pastor is anxious to know if this is a miracle. Now the every member campaign begins. If some one has a more successful plan we would like to know about it, so that we might adopt it. We have more than 200 tithers. The Baptist Record goes into every home. L. G. Gates, Pastor.—When churches like this say the EF plan is O. K. how can any one honestly doubt its worth.

—O—

WHITTEN SAYS THE EF PLAN WORKS

Dear brother Goodrich:

Just a few lines, for different thoughts:

First find enclosed \$2.00 for first two months of paper to Oak Grove church, DeSoto County. The paper is doing good work in this rural church. They have voted to send 20% of all budget to the Cooperative Program. This is good for this church. We are only there to preach on two afternoons. Then the fine ladies there are meeting tomorrow to organize a W. M. U. Some of the finest ladies in the state. Then they have already organized a Sunday school, since I came to them.

So you see the every family plan is good for the little afternoon church as well as the large city church.

First: Every Family Plan.

Second: S. S. organized and going.

Third: 20% of all budget to Cooperative Program.

Fourth: W. M. U. organized to carry on.

Yours ready to help with paper every chance we have.

M. C. Whitten, Pastor.

—BR—

Pastor Willis Brown of Shuqualak has been appointed a chaplain in the Army and is now located at Ft. Bragg, N. C. You will recall that he married Miss Ruby Taylor, for a few years connected with our State Sunday school work.

In the Southwide Annie W. Armstrong offering for Home Missions in 1940, made by the W. M. U., the women of Mississippi were sixth in the line of states contributing. That is a great encouragement as they begin now their 1941 offering for this same purpose. This puts them ahead of the rating made by our state as a whole in mission gifts, for the state as a whole was about tenth or twelfth in the line of states.

To our mind more depends on what happens in Vichy, France, in the next few days than on any other one factor in deciding the way the war goes. The Germans seem determined to put Laval in the premiership as he is pro-German and anti-British. He wants to turn over the naval forces to Germany. Petain has stood out against this. What will be the result of this contention will have much to do with determining the issues of this war.

SOUTHERN BAPTIST HOSPITAL

By Frank M. Purser
Member from Mississippi

About the year 1919 a group of men with ideals in their heads and courage in their hearts suggested to the Southern Baptist Convention that it should establish a great research hospital in the city of New Orleans. After years of effort they were rewarded by seeing construction of the Southern Baptist Hospital started in 1924. The Hospital was opened in March, 1926, and in the 15 years that have elapsed our denomination has seen one of the most colorful success sagas in the history of Southern Baptist achievement. Launched in the highly competitive era that preceded the depression, the new project was destined to face the most tremendous obstacles, both economic and social, that ever beset an infant undertaking. The hospital field in New Orleans already was occupied by institutions which were outstanding in America and they had so established themselves in the hearts of the people, and especially in the medical profession, that success for a newcomer seemed beyond the realm of achievement. Moreover, the economic depression which disrupted and disarranged all business laid its full weight of opposition. Yet, in the Providence of God and through His blessing, the Southern Baptist Hospital has never closed a year with an operating deficit and has never been an hour late in meeting its financial obligations. The year 1940 was its best year. From the superintendent's report I take the following facts.

Fifteen Year's Service

In the 15 years it has been in operation the Hospital has grown from 3,156 patients in 1926 to 14,357 in 1940. Its free service increased from \$12,020 in 1926 to \$70,487 last year. Its income from operations increased from \$165,305 to \$639,884. Fifteen years ago its debt was \$962,000. At the close of 1940 it was \$294,000. And during the 15 years there has been built and paid for more than \$300,000 in new buildings besides what has been paid on the debt for the original buildings. The Hospital gets 2 1/2% of the cooperative program money, which last year amounted to \$26,000. Mississippi contributed \$706.06.

Last Year

Last year the Hospital paid all operating expenses, interest, etc., and also paid more than \$143,000 on the North Pavilion, which was completed in December, giving much needed additional space, including new X-ray department, new dining room for students, and 84 patients' beds, bringing the total beds to 364.

During 1940 the Hospital admitted 14,357 patients, giving them 79,171 days of service at an average cost of \$5.47 per patient per day. More than 1,500 were given emergency treatment who were not put to bed.

Nineteen hundred and twenty patients were given 13,435 days of free service at a cost to the Hospital of \$70,487.13. Nineteen missionaries of the Foreign Mission Board and 12 missionaries of the Home Board were given free service. Forty-three inmates of the Woman's Emergency Home in New Orleans, many men from the Rescue Mission, people from Machel Sims Mission, the Baptist Bible Institute, the Waldo Burton Protestant Home, the Protestant Home for Babies, many State Board workers, pastors and other denominational workers were given service without cost to themselves.

Missionary Agency

How well the Hospital in New Orleans is serving as a missionary agency is seen in the fact that last year there were 4,887 Catholic patients, 2,301 Baptist, 1,784 Methodist, 609 Presbyterian, 542 Episcopal—and some 20-odd other denominations were represented by more than 4,000 others.

A hospital chaplain, employed by the New Orleans Baptist Association, works regularly among the patients, and he reports many conversions and restorations. A Y. W. A. and a B. S. U. among the students keeps alive their interest in Christian activities. All in all, Southern Baptists have an institution of which to be proud in the Southern Baptist Hospital in New Orleans.

THE RAMPARTS WE WATCH

F. V. McFatridge

"With a great sum obtained I this freedom.
And Paul said: But I was free born." Acts 22:28.

Ever since the World War, which America helped "win," with the expressed purpose "To Make the World Safe for Democracy," there has been a growing trend toward the totalitarian idea in all realms of thought. So rapid has been its growth, so subtle its arguments, and so lacking in far-sighted vision the people that in much of the world the freedom of the individual not only in action, but in speech and thought has become an outmoded idea. It had its first victories, of course, among those peoples who had been for long generations accustomed to oppression, and to whom freedom was a new thing. Russia first, then Italy, then Germany came to be dominated by a philosophy of the state that makes the "Divine right of kings" kindergarten stuff. It has grown until the threat of the totalitarian axis to dominate the world is a very real threat. But, perhaps, more dangerous to freedom than the mechanized war of force is the ideological war that is gradually robbing mankind of the ideals of freedom and democracy, and trading their freedom for the sorry promise of material and temporal security and the absence of the responsibility that freedom brings. This ideological war is the forerunner of actual revolution, for a people must come to have the nature of slaves before they can be successfully enslaved. The great Father of our country warned us long ago that "Eternal vigilance is the price of liberty."

In every totalitarian state one of the first things done was either to abolish religion, or to bring it under control of the state. In Russia, with its dominant state church closely allied with the monarchy and aristocracy, holding religious affiliation or teaching religion became a crime against the state. The totalitarian idea can not exist wherever there is freedom of thought or speech in any realm of life. It cannot exist together with Christianity, unless it be an emasculated, reduced, diluted something that is Christian in name only. For "Where the spirit of the Lord is, there is liberty." (2 Cor. 3:17.)

America has not been free, and is not free, from the totalitarian ideal. We have not been able, even with our long history of freedom, to isolate ourselves from the subtle propaganda that holds so much of the world in thrall. I will confine myself to the growth of the totalitarian idea in the realm of religion. The first step was the formation of the Federal Council of Churches, whose dominance of the free churches of America was forestalled, in those hilarious and care-free days immediately following the World War, by the far-sighted wisdom and Christian statesmanship of a country-reared Mississippi preacher, who had gone to Texas, and later had become the President of the Southern Baptist Convention. As a very young man I read the newspaper criticisms and comments on Dr. Gambrell's famous refusal, as spokesman for Southern Baptists, "to ride a horse without a bridle." I was very indignant, and remarked that if Baptists were not broadminded enough to cooperate with other denominations, I intended to join another church.

The aims of the Federal Council seemed logical and reasonable. To have a strong, central organization that could speak authoritatively on "moral" issues, the division of the mission field for more effective missionary activity, the combining of all denominations in rural and small-town communities into one church, affiliating with the denomination whose members were in the majority, etc. I grant to those who fostered the movement, and argued in favor of it, sincerity of purpose. There was to be no thought of coercion. It was to be a voluntary cooperation. It would provide for better church buildings, a better trained and better paid ministry, and somehow (it's proponents do not say how) prevent the growth of so many sects. But the fact that men are sincere in presenting ideas that are

full of dynamite, is no argument for the ideas.

Once, years ago, as a student of the problems of the rural church, I was intrigued with the "Community Church" idea. All the people of a given community united in one church, without denomination affiliation. I went to hold a Sunday school training course in a Baptist church in a little town (I shall not say where) in which a Community Church had held sway for several years. The Baptist church was comparatively new, but it had been organized by the people of the community, who did not feel at home in a church that had one sermon on Sunday, and gave Sunday night to plays, pageants, and religious drama, and held a series of services on Easter week that passed for a revival. I heard many stories of persecution from the people themselves . . . a man who was employed by the city who lost his job the next week after joining the Baptist church, and who was told he could get it back if he would change to the community church. A newspaper editor who lost two-thirds of his advertising after joining the Baptist church, and a pastor who was involved in a scandal that had all the evidences of a planned affair, and so on. To the extent of its power this little church endeavored to force allegiance. The ONE church idea has the coercion of the conscience in the background . . . always has, and always will.

This article is inspired by the account in the Memphis Press-Scimitar a few days ago of a sermon delivered by a Methodist pastor in Arkansas advocating that the government take a hand in bringing about church union. The sermon seemed at first so radical as to call for a shrug of amusement at the inconsidered lengths to which some men will go in public utterance, sometimes in order to secure publicity, sometimes with the adolescent desire to shock other people. But these are not ordinary times. A few years ago we were laughing at the illogical absurdities of "Adolph, the mad paperhanger," but we are not laughing at him now. I am driven again to the conclusion that men are made by the times in which they live. It is not Hitler so much as the prevalence of the ideas that made Hitler possible, that we need to fear. Hitler is a man with a one track mind, who happened to discover the logical direction in which the thinking of the people was going, and put himself in the vanguard. Upon second thought, this Methodist preacher's suggestion is not so revolutionary as it seems. He is merely following the ideal of organic church union to its logical and inescapable conclusion. His is the only method by which such a union could be brought about or perpetuated until we "all come to the unity of the faith, and of the knowledge of the Son of God." I quote a few of the "low-lights" of his sermon, as reported by the Press-Scimitar:

(1) "The government should say (to the churches), There shall be only one Protestant denomination. You must all become into one, or you cannot survive."

(2) "Religious liberty is one of the most devastating forces in church work."

(3) "The separation of church and state must be abolished." He refers with approval to the situation in Japan, which "has to an extent" combined the denominations, and remarks that we may receive wisdom from the East. All of us who have read the manifesto of the "Chosen Methodist Church" of Korea, under Japanese control, saw to what lengths Japan has already gone. This manifesto condemns freedom, democracy, individualism, and Judaism. It extols Emperor worship, urges that Christianity merge itself with Oriental heathen philosophy, and prescribes military training for theological schools. It also pledges its support to Japan's effort to create a New East Asia . . . including, of course, the undeclared war on China. One wonders why he did not include Hitler's Germany in his plan of praise. Every observer knows that Japan's decision regarding the churches is but another evidence of the genius of the Japanese people for imitation, and is patterned after Hitler's control of religion, and his substitution of the pagan gods of the Germanic races for the Jewish background of the Christian religion.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;
"Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;
"Give" Lk. 6:38; "Give" II Cor. 9:7.

I



Dr. W. W. Hamilton, New Orleans, President, Baptist Bible Institute, also President of the Southern Baptist Convention will warm the hearts of the people in his series of messages on THE REVIVAL at the

STATE EVANGELISTIC CONFERENCE

Clinton, Mississippi

March 17-20

Room, free — Meals, 75¢ per day

II

The following informative article, concerning Simultaneous Revivals, comes from Brother J. A. Barnhill, Hattiesburg:

"In the Spring of 1940 the pastors of the Lebanon Association grouped themselves together and held simultaneous, 5 day revivals in nearly all the churches in the Association over a period of about six weeks.

"The plan was such that the personnel of each group was changed each meeting. The primary purpose in that was the fellowship. Three were assigned to each group, one to do the preaching, one to direct personal work and one to lead the singing. For about six weeks, from two to five meetings were held over the association. The meetings arranged for in advance and preparations made as complete as possible by the pastor and church, began on Wednesday night and closed on the following Sunday night with preaching at night only. There were professions of faith in nearly all the meetings and in some there were quite a few. Many thought the meetings would have been more effective if they had been arranged for a full week instead of 5 days.

"It was all a labor of love. No offerings were taken except for actual expenses of those visiting the church as helpers.

"It was a great experience and if entered into all over our Convention territory countless thousands would be brought into the Kingdom."

III

We feel the 272,000 Mississippi Baptists should be better informed about various actions taken by the Convention. We are submitting a record of such actions as space permits.

The Mississippi Baptist Convention adopted the following:

"We approve the suggestion that a continued study of the problem be made to reduce the an-

nual deficit of the Baptist Record department.

"That the Convention set up a schedule for retiring \$5,612.80 present indebtedness against Clarke Memorial College.

"That the Convention grant \$1,000.00 to Clarke Memorial College for current support for 1940-41 session.

"We recommend that the Convention authorize and instruct the Executive Secretary of the Convention Board to employ one auditor or auditing company who will audit the books of the Convention Board and all the agencies of the Convention.

"The Commission recommends that the Convention instruct the Convention Board to make a re-study of B. S. U. work, and to make as large an appropriation as possible for this work."

"That we urge all Mississippi Baptists to participate according to the will of our Lord and their ability, in the present intensified Five Thousand Club Plan, looking to the payment of all debts.

"The Commission of Twenty recommends to the Mississippi Baptist Convention a continuance of the NOW CLUB PLAN for the liquidation of Convention indebtedness.

"Our Committee observes that an intensified local church program on the order of the Church Loyalty Campaign contributes to a growing work and increased gifts to all causes and greatly magnifies our mission and evangelistic efforts, and means the progress of our denomination. We, therefore, recommend that the Convention promote to the fullest extent, and encourage in every possible way through church and pastor, the local church program.

"Due to the fact that such a large per cent of the money contributed to denominational causes comes in designated, and since we believe that all phases of our work can be cared for more equitably and systematically through the Co-operative Program, we therefore recommend that our people be encouraged to give through the Co-operative Program and if necessary special tracts be prepared for distribution that will magnify the Co-operative Program, and that special emphasis be given the same at all our associational meetings and evangelistic conference.

"That the Convention reiterate its position taken for several years, that no additional debts be made by any agencies of the Convention. It is further recommended that the Convention positively go on record stating that in case any agency whatever, in any wise related to the Convention's work, make further debts without first securing definite approval of the Convention, then the Convention will not consider itself either morally nor legally bound for such indebtedness.

"We recommend that the Convention urge that all gifts of Mississippi Baptists to the Convention and her agencies be sent through the office of the Convention Board."

IV

The members of the Mississippi Baptist Stewardship Advisory Committee for 1941 are: A. B. Pierce, Crystal Springs; W. A. Sullivan, Natchez; Howard Spell, Drew; D. I. Young, Eden; F. K. Horton, Columbia. Members of the 1941 Mississippi Baptist Evangelistic Advisory Committee are: C. E. Patch, Baldwin; Rowe C. Holcomb, Kosciusko; P. D. Bragg, Carthage; James A. Stewart, West Point; O. P. Estes, Picayune. These brethren through the months of this year will have real opportunity in rendering helpful service in bringing recommendations to the State Convention. Thus, they help in some measure to form our emphasis for another year. We appreciate them, and those who have served in the past.

V

Dr. Mark Lowry of Wesson writes that he has approximately 40 tithers in his church. Dr. Horton of Columbia told us he had approximately 200 in his church.

VI

Brethren, we believe the people as a rule will accept the way of the Lord if it is properly presented from the Book. When we accept God's Financial Plan, we will leave our man-made financial crutches.

SAVORLESS SALT—

(Continued from Page 3)

cities church members are manufacturing it. In some places there are churches built and sustained by the business. There are Baptist churches almost every male member of which are engaged in making whiskey.

Before Christianity can ever take this world, or any great part of it, she must cleanse her skirts of this narcotic curse. Liquor, with all other kinds of dope, must go. I tell you they must go!

There are pastors, Sunday school officers, deacons, with other church officers, with recently not a few prominent women, who spend more money on cocktails, cigarettes, picture shows, cold drinks and other indulgences than they are giving to the cause of Christ; yet they are in full fellowship and good standing in our churches. Do you think that kind of Christianity will ever win the world to Christ and righteousness? I tell you, never!

What of the folly, not to say rank injustice, of having our very brightest and best young men and women consecrate themselves to and prepare for mission service and then send them out to the lost world against such a handicap as that!

Hear what that secretary said he found in India. A missionary invited him to his home to take a meal with the great leader of sixty million untouchables in India. Missionaries have long been trying in every way possible to win this great leader to Christianity, believing that if they could win him millions of his followers would come. But when the secretary pinned him down to a definite decision he said he could not accept a religion which could go mistreat the Negroes in America. That is a sample of the way millions of non-Christian people of the more intelligent class, in all parts of the world, are thinking. Who can blame them?

Until professing Christians are willing to let the teachings of Jesus dominate their lives; until they really live the doctrines they profess; they need not expect to win the heathen world to Christ. In the last analysis it is not what we profess, what we preach, but what we actually live is the winning power of the gospel. Well would it be if millions of our church members would remember the solemn words of our Lord, those terrific words, "Why call ye me Lord, Lord, and do not the things that I say."

—BR

Pastor W. L. Day of Pascagoula has a B. T. U. training Course Feb. 10-14. There are five subjects taught, one each for Juniors, Intermediates, Young People, Adults and Officers.

To Sec. D. A. McCall: "The special evangelistic edition of THE BAPTIST RECORD was the best thing of its kind that I have seen. I feel that I should write to all the evangelistic leaders in the South asking them to secure a copy of it and go do likewise."—Roland Q. Leavell, Home Board Evangelist.

By courtesy of the Baptists of Hot Springs the Editors last week were taken in automobiles over and around the city to see the mountains and lakes and river, and the interesting places in Hot Springs. Our host for this occasion was deacon Kimball, of Second Church. We had the pleasure of seeing his Church home which has the largest Sunday School in the city and a beautiful and commodious auditorium.

Four of the eighteen editors of the Baptist state papers in the South were born in Mississippi. They were all at the Editors Conference in Hot Springs last week. They are Drs. E. D. Solomon of Florida, F. W. Tinnin of Louisiana, Louis Myers of Arkansas and P. I. Lipsey of Mississippi. Another, Dr. O. P. Gilbert of Georgia spent most of his boyhood in Mississippi, and his mother still lives in the state.

The Foreign Mission Board tells of a little group of Chinese Christians in Hsueh Tien, who met to pray for the world. One item on their program of prayer was "Southern Baptists in America". When they got to this they took up a collection to help Southern Baptists pay their debts, and sent \$6.50 in Chinese currency. Their deep poverty abounded unto great Christian liberality.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
 Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
 Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
 Executive Secretary—Miss Fannie Traylor
 Young People's Secty.—Miss Edwina Robinson
 Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
 Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
 Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

January 31st we mailed to you the literature for the Annie Armstrong Season of Prayer for Home Missions. Knowing your faithfulness to your task and your devotion to the Cause I am sure you feel personally responsible that each day's program be carefully planned and presented. Please give special notice to the devotionals and period of consecration, also the Offering Service, page 7 of the program.

Lead your women and your people to set a definite and worthy goal—and pray that it may be reached. These missionaries on the list are depending on us, the Home Mission is depending on us and the Lord is giving us this opportunity, let's not fail Him.

—o—
 Casilla 3388, Santiago, Chile, Dec. 18, 1940
 Dear Miss Traylor:

I am terribly ashamed because I haven't written more often, but if you could realize the many things that have happened and that I have had to do in the past few weeks, then you would understand. I had to finish up my class in Spanish in Argentina, get my papers fixed up to enter Chile, arrange for the trip across the Andes, pack my baggage to be shipped ahead, and then at the last minute had to leave several days earlier than planned because of the train that crosses the Andes. The last month has been a regular nightmare—but here I am in Chile at last!!!

Ruby Howse and I came across the Andes together and since Ruby has no Spanish at all yet, I had to do all the talking, and even I do not have much, but we managed rather well. We are staying, for the time being with Cecil and Mary McConnell who have been on the field here about three years. We are enjoying the visit with them thoroughly, and they are lovely to us.

Now as to the trip—the day we left Buenos Aires—Dec. 10—the rain was just pouring in torrents, but Martha Thomas, Mr. Quarles, and the three students left at the three students left at the school, went to the train to see us off, and there we were kissing and hugging in the rain. I myself was almost in tears, for I have come to love the school there, the students, the missionaries, and especially Martha very dearly. We finally rode out of the bad weather, and by noon that day the sun was shining brightly and we were beginning to pass through the desert of Argentina. We ate dinner and supper on the dining car of the train and for supper we had: Sopa de fideos finos (soup), 2. Pescado al gratin (fish), 3. Gallina poche (chicken), 4. Jardinera de Legumbres (vegetables), 5. Roastbeef, 6. Papa Vapor (steamed potato), y 7. Compota (stewed prunes), y 8. cafe (coffee). Now then, we did not select one or two of these things, but this was one meal with the dishes served in the order named. And that is the way they serve here all the time when you eat out in a restaurant or on the train.

Well, we reached Mendoza that night about 11:30 and Mr. J. C. Quarles, an Argentine missionary, met us and took us right on to his house, where we spent that night, Wednesday, and Wednesday night. Wednesday, he, his wife, and Vada Waldron took us in their car sight-seeing all day. We saw everything of interest in Mendoza, and there is quite a bit—it is really beautiful, and were it not for the irrigation system, it would be a desert. But with the irrigation it is almost like a paradise, with vineyards trees, and foliage everywhere. We also saw the Good Will Center there that Vada has charge of, and it is just grand. How we could use one in Chile! We left Mendoza early on Thursday morning by auto—an auto caravan carried us as far as Punta de

Vacas in the mountains, where we took the train again. We were very high in the mountains then. All afternoon the train pulled and puffed up the mountains and around the curves, while I was busy looking and taking pictures of the snow-covered peaks out the windows and from little station platforms. Then the customs people started coming through, examining our passports, stamping them, and going through our baggage. They took mine and Ruby's passports from us and gave us a receipt for them, and as yet haven't gotten them back, but will Saturday or Monday. By that time we were approaching Los Andes in Chile where we had to change trains. So, Ruby started getting our baggage together while I went to get a boy to carry it to the other train. In the process of getting some of the baggage down, Ruby dropped my biggest bag and it hit me right on the head above my glasses. A big not rose up, but I just rubbed it and went on, for people were rushing around everywhere to get one of the boys for baggage—such is traveling through the mountains. We finally were settled on the big train, which was, by the way, pulled by an electric engine and it was one of the longest passenger trains I have ever seen. It took us on into Santiago. Almost everybody down here drinks wine, and it was almost impossible for us to get anything else on the train, but we did drink a great deal of soda water, and a soda pop called papaya that was not cold, but it was wet, and that helped. At last, we managed to wash up and change clothes before reaching Santiago. In the meantime, we were enjoying the majesty, grandeur, and beauty of the mountains and the gorgeous sunset—they were magnificent!!!

We reached Santigao at 12:30 that night, and as we stepped off the train there were all the missionaries here, Mrs. Espinoza and Edward, a Chilean couple, and one of the Seminary students there to meet us, and Mrs. Espinoza had a bouquet of flowers (that is a good S. A. custom). Of all the greetings—you've never seen the like of those that went on that night there in the station. Then when we reached the house there were letters from the missionaries in Temuco welcoming us to Chile. We were made to feel very much at home in our new home. At last we went to bed around 2:00 A. M.

The next day after arriving—Friday—we went to the American Consulate to register, to the department of Investigations of Chile to get our passports back. Every hour since then we have been busy going—we've dined with the various missionaries, attended church services and graduation exercises (of Margaret McGavock, daughter of the Sr. missionary couple here), and done a little sight-seeing on the side. Sunday night we visited the First Baptist Church of Santiago, Mr. Espinoza's church, and of course, they called on us to say a few words. Mrs. Espinoza interpreted for us. I said a few sentences in English, and then the other two or three sentences in Spanish, and everybody was quite pleased. I have just fallen in love with Mrs. Espinoza's mother; she is just lovely, and is vice-president of the Chilean W. M. U.

Today we are having what is called a "Station meeting", of the missionaries in Santiago, and then on Saturday night we will have a meeting of the missionaries here with the Chilean pastors and their wives of Santiago, for fellowship and to talk over problems and understand each other better. Sunday will be a full day, too, Sunday School at First Church, lunch with the Bryants, Sunday School in the afternoon at Third Church (way out in the City), and then church at night at Second Church (the one right next to

the new Training School and Seminary).

By the way, I went to the building where the Training School will be, and it is coming along very nicely. It is in a small space, but very lovely, and has a gorgeous view of the snow-covered mountains from the front and from the back. I shall room out in some home until the building is completed and ready for occupancy.

Tuesday we have our Christmas dinner (all the missionaries in Santiago, which number nine now, at the home of the McGavocks, and that night we all go down on the train to Temuco for the English-speaking conference, the Christmas holidays, and the Chilean Baptist Convention and also the mission meeting, all of which will last until about the last of January.

The mountains, the sunsets, and the weather here in Santiago are perfectly gorgeous! From almost any point in the city one has a gorgeous view of the mountains, with snow on them the year round. And the sunsets—well, I just do not have the words to describe them. The sun sets in the West, but reflects on the snow-covered mountains, and is exquisite. I sit in the window from 7:30 until about 8:30 watching and enjoying the beauty, and run from the back to the front to keep from missing any of it. Wish you could be here and enjoy the beauty that God has provided in a land where there is much poverty, dirt, and a lack of deep religious experience and security. Oh, there is so much poverty, and such a great need!! May God help me and the others here to radiate the beauty of His sacrificial love to those about us, and lead them to know the beauty of the Light that shines within. Pray with us for the work here.

Remembering you in the work there at home, and praying God's richest blessings on you, I wish for you the greatest of success in the New Year. Let me hear from you and about what is going on there.

Lovingly yours,
 Georgia Mae.

P.S. At last I have reached my own field, and am very happy. Hope you all had a nice Christmas season. It hasn't seemed like the Christmas season at all for me since it has been hot, and I do not see all the Christmas decorations, etc. I did thoroughly enjoy the Day of Prayer, although it was in Spanish. I had a part on the program, my first in Spanish. I also enjoyed participating both in Argentina and here in Chile in the Lottie Moon Christmas Offering.

Georgia Mae

TO PERSONAL SERVICE CHAIRMEN OF DISTRICT SEVEN:

Just a friendly way of saying in a greeting, "May joy and peace and plenty bless you this new year."

Hambone says, "Dar ain't so much to making new year's resolutions as dar is to carrying out de old ones." Perhaps the new year doesn't give us so many new things but it does give us a fresh start. I hope the Associational Personal Service Chairmen have kept our "Round Robin" letter going for in it were our plans for the year. May I bring to you the voice of Dorothy Thompson in an editorial to med the "World and Women."—If there is to be a revival in the world or in this country it will come through women. What is wrecking the world today is hatred and intolerance simply that and nothing else. The problems of economic and political reorganization posed by man's own genius are insoluble in any final way since life is eternally changing only a mechanical man could be perfectly organized to function like

(Continued on page 16)

The Baptist Record

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
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the list.

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SECOND ANNUAL MID-WINTER CONFERENCE

Last week the Southwestern Bap-
tist Seminary, Ft. Worth, observed
its Second Annual Mid-Winter Con-
ference, which combined the Holland
Foundation Lectures by Dr. W. O.
Carver, the Mission Day Address, by
Dr. E. B. Atwood, the Founder's
Day Address by Dr. A. L. Aulick, a
series of addresses on "The Pastor
and His Responsibilities," by Dr.
Wallace Bassett and the visit of
Dean L. A. Weigle of the Yale Uni-
versity Divinity School.

This week of conferences which
grew out of the celebration last
year of the Twenty-Fifth Annivers-
ary of the Schools of Religious Ed-
ucation and Sacred Music, was con-
sidered by faculty, students, and vis-
iting friends to be inspirational and
practical.

Dr. W. O. Carver, professor of
Comparative Religions and Missions
at the Southern Baptist Seminary,
Louisville, Kentucky, brought the
five addresses in the Holland Founda-
tion Lectures on the theme, "Chris-
tain Missions in Today's World." He
greatly enlarged the horizon of vis-
ions of his hearers with his inter-
pretation of the movement of Chris-
tian missions as a vital factor in
the making of world history. He
defined anew the purpose and strate-
gy of missions for the present pe-
riod of crisis. While in no way ad-
vocating organic union with other
denominations, Dr. Carver issued a
powerful challenge to Baptists every-
where "to overcome our sectionalism
and provincialism in order to accept
our share in the Christian task of
affecting world community. Can we
save ourselves unless we give our-
selves as never before to save the
world?"

Dr. Wallace Bassett, pastor of the
Cliff Temple Baptist Church, Dal-
las, brought four messages on the
problems of the pastor that were
full of helpful and encouraging ad-
vice to all types of ministers. He
emphasized the value of study, the
use of practical wisdom, tact and
sympathy in dealing with people,
and the high standard of character
requisite to the ministry.

The Mission Day Address deliver-
ed by Dr. E. B. Atwood, professor

THE MISSISSIPPI BAPTIST NOW CLUB

A Program Of Perseverance

Every district in the state was represented at the meeting of the Mississippi Baptist Now Club district chair-
men here Friday. From the meeting the chairmen went to secure a chairman for each Baptist association in
their respective districts by February 15.

D. A. McCall, Jackson, executive secretary, of the Baptist convention Board, presided. Prayers were of-
fered by John D. Davis, president of the convention board, and Mrs. Ned Rice, state W. M. U. president. Frank
E. Skilton, Blue Mountain, general chairman of the Now Club, outlined the plan of action and led the debt-
paying discussion.

Meetings in each district, to be attended by associational chairmen and pastors, will be held as follows—
each at ten A.M.:

District 1, February 20, First Baptist Church, Jackson; District 2, Cleveland, Feb. 25; District 3, Grenada,
Feb. 26; District 4, Calvary Baptist Church, Tupelo, Feb. 27; District 5, Starkville, Feb. 28; District 6, Newton,
Feb. 19; District 7, First Baptist Church, Hattiesburg, Feb. 18; District 8, First Baptist Church, McComb, Feb. 21.

Complete list of district chairmen and Baptist associations for each district follows:

District 1, Owen Cooper, Jackson, and Mrs. Webb Brame, Yazoo City. Associations: Copiah, Hinds- War-
ren, Holmes, Madison, Rankin, Simpson, and Yazoo.

District 2, Judge C. S. Longino, Clarksdale, and Mrs. J. A. Anderson, Belzoni. Associations: Bolivar, Deer
Creek, Leflore, Riverside, and Sunflower.

District 3, Dr. G. E. Wiley, Grenada, and Mrs. R. Pressgrove, Grenada. Associations: Calhoun, Carroll, De-
Soto, Grenada, Lafayette, Marshall, Montgomery, Panola, Tate, Tallahatchie, and Yalobusha.

District 4, Medford Leake, Tupelo, and Mrs. B. B. Hilbun, Pontotoc. Associations: Alcorn, Benton, Chick-
asaw, Itawamba, Lee, Monroe, Pontotoc, Prentiss, Tippah, Tishomingo, and Union County.

District 5, W. H. Van Landingham, West Point, and Mrs. H. L. Rhodes, Ackerman. Associations: Attala,
Choctaw, Clay, Columbus, Noxubee, Oktibbeha, Winston, and Zion.

District 6, Wilbur D. Cole, Philadelphia, and Mrs. H. F. Broach, Meridian. Associations: Clarke, Jasper,
Kemper, Lauderdale, Leake, Newton, Neshoba, Scott, and Smith.

District 7, E. D. Hurst, Laurel, and Mrs. J. H. Mathews, Gulfport. Associations: Covington, Greene, George,
Gulf Coast, Jackson, Jones, Lebanon, Pearl River, Perry, and Wayne.

District 8, C. H. Lipsey, Brookhaven, and Mrs. I. L. Toler, Gloster. Associations: Franklin, Jefferson Davis,
Lawrence, Lincoln, Marion, Mississippi, Pike, Union, and Walthall.

Zone directors are H. T. McLaurin, Jackson, and E. G. Hightower, Hattiesburg.

Other leaders present were: Dr. R. B. Gunter, Florence, president of Mississippi Baptist Convention; A.
B. Pierce, Crystal Springs, chairman of the Commission of Twenty; Dr. N. D. Timmerman, Clarksdale, conven-
tion board member; Miss Fannie Traylor, Jackson, executive secretary of the state W. M. U.; Dr. P. I. Lipsey,
Clinton, editor, Baptist Record; H. L. Rhodes, Ackerman, convention board member.

of Religious Education, Hardin-Sim-
mons University, Abilene, Texas,
combined inspiration with a sane
outlook on the problem of missions
today that fitted well with the lec-
tures of Dr. Carver. He pointed out
the importance of returning to the
Gospel message in its purity while
adapting the means and methods of
missions to fit the day and gen-
eration. Dr. A. L. Aulick, profes-
sor of Bible at Oklahoma Baptist
University, Shawnee, in the annual
Founder's Day Address on "B. H.
Carroll, Promoter of Christian Edu-
cation," spoke in well chosen words
of the educational work of the found-
er of the Seminary. In timely man-
ner he recalled the reasons of Dr.
Carroll for championing the cause
of Christian Education.

Dr. L. A. Weigle, Dean of the
Yale University Divinity School, who
was in Ft. Worth in connection with
a Conference at Texas Christian
University, spoke on the value of
teaching in the growth of the Chris-
tian's knowledge of God in Christ.

Many pastors and evangelists,
missionaries, educators and denomi-
national leaders were visitors at the
Conference, which will be continued
next year according to President
Scarborough.

THE PILLAR AND GROUND OF TRUTH

GIVING INSTRUCTIONS for the
observance of the proper church or-
der, Paul says: "That thou mayest
know how thou oughtest to behave
thyself in the house of God, which
is the church of the living God, the
pillar and ground of the truth" (I

Tim. 3:15).

"The truth" here means "the faith
once delivered unto the saints," the
body of revealed truth recorded in
the Word of God. "The church of
the living God" is the "pillar and
ground (stay and support)" of this
truth.

The fact is clearly evident that by
the term "church" used here Paul
means a specific, visible, local New
Testament church. Paul's instruc-
tion applies to any and all such
churches wherever found. As to "the
general assembly and church of the
firstborn" yet to be completed and
manifested in glory, that is beyond
the sphere of earthly history and
need not concern us in the present
discussion. In historical operation,
"the church of God" means a speific,
local, New Testament church, not
some indefinite, intangible, so-called
"universal, invisible church."

The Lord has placed "the stay and
support of the truth" with His local
New Testament churches. How im-
portant are these bodies, then, so
despised by the world though they
may be! So vitally connected are
these churches and the on-going of
the truth that, while in a limited
sense certain people may individual-
ly proclaim much truth here and
there, yet when it comes to "the truth"
in full and founded presentation
throughout the earth, this is depen-
dent on the churches. One finds that
when the churches are scorned or
flouted the full truth is never set
forth. And when a man is found who
proposes to be "independent of" or
superior to the churches in his pro-
gram, then without fail in connection
with whatever truth he may preach

will be found palmed off a lot of
vagaries or heresies or both. We
have never known an exception.

Since the churches are "the stay
and support of the truth," then no
New Testament church should, after
due instruction and appeal, put up
with any pastor or evangelist or
teacher under its jurisdiction who
does not set forth the truth or who
promulgates heresy. If churches
would stiffen their backbone more
along this line, it might tend to
make some ministers and teachers
love orthodoxy more!

He who has the notion that the
churches could be dispensed with and
still the truth would go on its con-
quering way are here shown to be
dead wrong. While we disagree

(Continued on page 16)

WOMEN, GIRLS 2-way Relief!

Modern facts and a 50-year record
of popularity invite your confidence
in CARDUI. By its use, thousands
of weak, undernourished women
have been helped in two important
ways:

Taken as a tonic by directions, it
increases the flow of gastric juice,
so usually stimulates appetite and
improves digestion. That's proba-
bly the reason for the new strength
and energy, and the absence of
periodic functional distress in the
experience of many users.

Another way such functional dis-
tress is relieved for many is by
taking CARDUI as directed, start-
ing three days before "their time."
Why not try CARDUI?

Sunday School Lesson

PREPARED BY
BRACEY CAMPBELL

For February 16, 1941
FORGIVENESS AND
GRATITUDE

Bible Text: Luke 17

I. FORGIVENESS. (Verses 1-10)

At first glance it may well appear that this is a difficult chapter to teach, but we do well to remember that it is a record of the doings and sayings of our Lord, who came to reveal the Father, to reveal the Father's will, to impart to us the truth by which we might walk in freedom of life, the One who died for our sins, the One who is coming again for us, the One who has greater influence over the thinking, the lives, and the destinies of men, than any other person who has ever been upon this earth. Only three years were allotted Him in which to teach and He wasted no time or words.

(1) **The guilt of offending little ones.** Verses 1-2. These verses repeat the lesson which we studied last Sunday. These words of our Lord re-emphasize the guilt of the tempter, the sin of him who casts a stumbling block before the feet of another. The crime of causing one of God's little ones to stumble.

(2) **The summons to watchfulness.** Verses 3, 4. This is a command to be brave in the rebuke of sin, but to be pitiful of the sinner. If the offending brother shall declare his repentance, the Christian is to forgive him. And this forgiveness is to be repeated any number of times that the offending brother declares his repentance of his wrong.

(3) **Request of the Apostles.** Verse 5. "Increase our faith." What the Lord had just told them appeared to them to be a thing impossible. It is clearly apparent from their request that they recognized an inability to exercise the grace of forgiveness as springing from a lack of faith. Well, were they not right about that? Is not a lack of genuine faith the source of every sin that wastes the strength and blackens the lives of people? What makes the unforgiving heart? Is it not a lack of faith?

(4) **The power of faith.** Verses 5-6. What we have in these verses, then, is not a transition of thought to a new subject, but a continuation of the subject under discussion. It is our Lord saying, "All things are possible to him that believeth." Faith, just simple faith in God, opens to us the supply of His spirit, which constitutes us agents able to perform whatever God wants done. Faith, given that, and God can change the leopard's spots and melt the heart of stone. Faith, given that, and the unforgiving heart becomes merciful under the touch of His spirit. How difficult a thing it is to uproot a sycamore tree and plant it in the sea! But not more difficult than it is to drive the devil out of a human heart and fill the room he occupied with the Spirit of the living God. What sense would there be in uprooting great live oaks and causing them to be transported

into the Mississippi River? What good purpose could be served by an exercise of faith that made Mount Shasta to stagger into the sea? On the other hand, what abundant and lasting good may not come from the exercise of a faith which results in the rescue from death of a life that henceforth glorifies God.

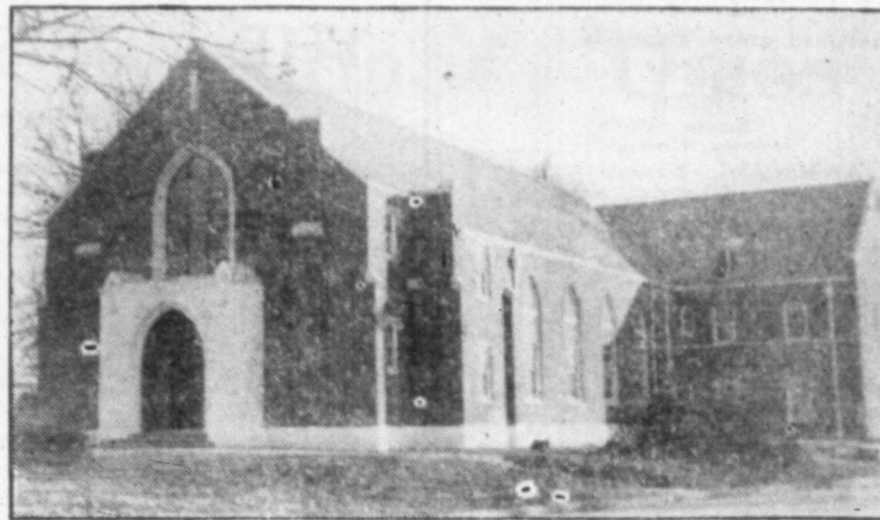
(5) **The unprofitable servant.** Vs. 7-10. It seems to me that our Lord spoke this beautiful little parable in order to teach the apostles how to obtain the Mother-spirit of a vital faith. The spirit that breeds a vital faith is the spirit of humility in the sight of the Lord. What merit do I deserve for allowing the love of God to flow through my life? Ought I not to be honest and forgiving and loyal? If I am any one or all of these things wherefore do I deserve special thanks, or extra reward from my Master? Whence the idea that you, or anyone else, can be better than he ought to be and can thereby lay up merit in heaven as a thrifty man lays up money in a savings bank? When we have done what it is our duty to do, how can we do more? Are not His followers bound to do their best for Him? Is not the best that we can give Him the least that we can afford to give Him?

II. GRATITUDE. (Verses 11-19)

(1) **On the way to the cross.** V. 11. Before our Lord stood the Cross, outside the city gate. His face was turned toward it, now, and his feet were for the last time walking the road which led up to Jerusalem. Before Him was the hour of trial, for which he was born into the world. I can believe that He saw the events of His last day more clearly as that day approached. I can believe that He appreciated more and more fully the agony of the final hours as those hours drew inexorably nearer. I can love Him the more ardently for realizing that He knew the awful ordeal that day before Him, and that in spite of that knowledge He turned not back from the part marked out by the duty which must attend that last terrible day.

(2) **The lepers' plea.** Verses 12-13. I should love to know just how much those poor unfortunates knew of Jesus. Some things they must have known, else there would not have dawned in their hearts a hope that He would be merciful. Somewhat they must have known, else they could never have believed that He had the power to grant their plea for healing. They may have known a great deal about Him, but this one thing they must have known: He had power to heal. One other thing they must have known: His heart could be touched by their plea for mercy.

(3) **The Lord's command, and the result of obedience.** Verse 14. Luke does not say that the Lord cleansed the lepers immediately. He commanded them to go to the priests; now it was not the function of the priest to heal the leper, but only to declare the leper clean. There is nothing in the account upon which we can base an opinion that the lepers were cleansed when they left the presence of the Lord; in fact, we know from the account that they were not yet cleansed, but the whole ten of them started right away to the priest to have themselves de-



NEW BUILDING, FIRST CHURCH, GRENADA

This building rose quickly after former one was burned. These people have shown greater fortitude, and have erected a house to the glory of God.

clared healed of a malady from which they were still suffering. They acted just as though they had in possession the blessing for which they had asked Him. Wonder if that is not pretty good lesson to learn from these lepers; ask the Lord for a blessing, do what the Lord says, and act as though we had the blessing. Yield yourself to the Spirit, and practice the presence of the Spirit. Thus did these lepers, and as they were going they were cleansed. The power of the Lord went with them to make them clean of their plague, as they were engaged in obeying the Lord they got the desired blessing from Him. How far had they gone away from Him before they were conscious that they had been cleansed? A mile? Two miles? Maybe three miles. All we are told is they were going right along when they were cleansed.

(4) **An expression of gratitude.** Verses 15, 16. Luke says that one of the ten turned back when he saw that he was healed, glorifying God with a loud voice, and falling down prostrate at Jesus' feet, gave thanks to Him. Is that the normal thing for a heart that has received and recognized distinct blessings from God? Only one of the ten men who were healed did it, and we are told that he was a despised Samaritan. I wonder what percentage of the people who profess faith in the Lord and are willing to declare that He has conferred upon them inestimable blessings ever take the trouble definitely to express their thanks to Him. They eat their food in thoughtlessness, and drink their

water without thanksgiving. You will read this lesson comment, and I would be glad to know that half of you will, when you next sit at the table, give thanks to Him for your daily bread.

(5) **The comment and commendation of the Lord.** Verses 17-19. The comment of the Lord upon the conduct of the cleansed lepers draws attention to this one who returned to give thanks to Him as well as to the nine who were thoughtless. The question our Lord asked in point is to be taken as His expression of His opinion of all thankless recipients of His blessings. What does He think of the men and women who, having been saved by Him, pass needless of the blessings they have received and never give Him thanks. I suppose the other nine were as fully cleansed as was this one who gave Him thanks; but I am sure that the thankful one forever afterwards remembered the gracious words commended Him for the thankfulness "Arise, and go thy way: thy faith hath made thee whole."

—BR—

From a schoolboy's exam paper: "Matterhorn was a horn blown by the ancients when anything was the matter."

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THE BAPTIST RECORD

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

Sunday School Convention

We are again calling attention to our next session of the Mississippi Baptist Sunday School Convention which meets in Water Valley, March 4-5. The programs have been mailed out to pastors and superintendents with the request that they, with all others who will, help us tell the people about the Convention.

We have tried to give our people the best in the way of talent for all divisions of the work of the Convention. How eager we are for the Sunday school superintendents to be there in great numbers! Brother superintendent: Be sure and make your plans to attend. Then, get your officers and teachers there also. Make plans for transportation.

Bed and breakfast will be furnished free to all who spend the night. Each person will provide the other meals.

New Worker

Mr. Norman O'Neal began his work with the Intermediate Department of the Baptist Sunday School Board on January 25.

He is a graduate of Howard College, Birmingham, Alabama; holds the degree of Master of Religious Education from the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and is now a student in the George Peabody College, Nashville, Tennessee, where he is working toward his Master's degree.

More Standards!

January gave us a new record in Standard Sunday schools for any one month. There were 14 that came in during the month. This is not large, but it is more than we have ever had in one month.

Since last publishing our list of Standard schools, these have also joined this rapidly growing group: Shuqualak, W. A. Brown, pastor, W. G. Holliman, superintendent; Foxworth, C. J. Meredith, pastor, R. E. Abernathy, superintendent; East Columbia, V. W. Malley, pastor, J. A. Blackwell, superintendent; New Zion (Choctaw County), J. W. Kitchens, pastor, Arnette King, superintendent; Sunflower, B. Dolfis Hardin, pastor, John W. Taylor, superintendent; Morgan City, C. J. Olander, pastor, Sam A. Thompson, superintendent.

Classes Too!

These Adult classes have become Standard since last week: T. E. L., Springfield Church (Scott County), Mrs. Tom Cooper, teacher; T. E. L., Morton, Mrs. C. C. Magers, teacher; Winsome Class, Morton, Mrs. W. A. Jones, teacher; Mothers Class, Calvary, Jackson, Mrs. F. J. Bourne, teacher.

And the Fidelis Class (Young People), Griffith Memorial Church, Jackson, Mrs. L. R. Williams, teacher, has also become Standard since last week.

We are indeed grateful to all these for the fine work they have done in reaching this high plane.

Mother, Daughter

We have a most unusual case in that Mrs. L. R. Williams and her daughter, Mrs. Wm. E. Owen, Jr., are both teachers of Standard Young People's classes in the Griffith Memorial Baptist Church, Jackson, Rev. L. W. Ferrell, pastor.

It is a case of mother setting daughter a fine example, and of daughter making it hard for mother to keep up. How fine for both, and we extend sincerest congratulations.

—BR—

Y. W. A. STUDY COURSE AT BLUE MOUNTAIN

—O—

Starting on Wednesday, Jan. 22, Mrs. J. H. Ware of Shanghai, China, and Tupelo, Miss., taught the Y. W. A. study course at Blue Mountain. Instead of following a text book, Mrs. Ware spent three class periods telling the girls about the work that Southern Baptists have in China, particularly that which is centered in the great metropolitan city of Shanghai. The thrilling story of how God has kept and blessed His work there was darkened only by Mrs. Ware's portrayal of the great needs that are not and cannot be met right now. She explained some of the reasons for the evacuation of Southern Baptist women and children from China, and challenged the faith of every girl who heard her as she told of the wonderful answers to prayer that have taken place even since this last crisis.

The final count of the Lottie Moon Christmas Offering given by the girls in the eight circles of the Janie Lowrey Sanford Graves Y. W. A. amounted to three hundred and three dollars. The only thing that can account for the generosity of this offering is the earnest prayer and interest that preceded the week of prayer and offering in December.

—Elizabeth Jacob, Reporter
Blue Mountain, Miss.

—BR—

What I Know About Origin of Man

"I know nothing about the origin of man," says J. William Dawson, C. M. G., LL. D., F. R. S., the eminent geologist, "except what am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science which reaches the origin of anything at all. That man is a product, a divine creation, is all that I can say. With man, something new is introduced into the world—a rational and moral nature, of which there is no trace in the animal kingdom."

—BR—

According to a story (AP) coming out of Wilson, North Carolina on Dec. 22 three Negroes found a surenough Christmas to wit. Three Negro tenant farmers went out and cut a big dead pine tree to turn it into firewood. At the top of the tree in a little dead hollow they found a nest of squirrels. Under the squirrel nest they found three raccoons in a nest. They caught one of them. Right under the 'coons' nest they found two beehives that contained about 100 pounds of pure honey. Then, when they began to cut the tree up, out jumped a nice plump 'possum. They caught that, too. Nice Christmas, eh?



ITTA BENA MISSION NO. 1, ITTA BENA, MISSISSIPPI

BLUE MOUNTAIN COLLEGE HAS NEW STUDENT SECRETARY

—O—

On Wednesday, January 22, Miss Lucy Carleton Wilds arrived to take up her duties as student secretary at Blue Mountain College. Because of her experience in dealing with young people while she was Mississippi's Associate B. T. U. director, she is well fitted to be the spiritual coach of the girls at Blue Mountain. And it is "back home" for Miss Wilds, because she graduated from the college in the thirties, having served, among other things, as president of the student body in her senior year. The Baptist Student Union is looking forward to completing, with Miss Wilds, a year of victories through Christ which started under the leadership of Miss Susan Daniel, now Mrs. George Miller of Oklahoma City.

Elizabeth Jacob, Reporter.

—BR—

Her Method.—Mr. Newlywed: "Do you mean to say there is only one course for dinner tonight? Just cheese?"

Mrs. Newlywed: "Yes, dear. When the chops caught fire and fell in the dessert I had to use the soup to put it out."

OUR GOD MARCHES ON

—O—

Last Summer, State Evangelist, E. D. Estes held a meeting at Itta Bena Mission No. 1. More than 20 have been received for baptism in the last few months. They use a tenant house for a meeting place but have hopes of a building in the future.

—BR—

Air Conditioned

An Englishman touring Canada was staying in a wayside hotel. One night it was very cold and the Englishman, feeling it pretty badly, came downstairs early next morning to get warm. At the same time a trapper who had been out to look at his traps came in at the door. Icicles were hanging from his mustache.

With a pitying expression the Englishman said, "I say, old man, which room did you sleep in?"



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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

We have two more joining our Daily Bible Readers' League as Charter members. I hope many others will do the same right away. We have room for seven more charter members and no end of room for regular members after that. I'd be glad when you write if you would tell us some reasons why we should read the Bible daily. Think about it and if you think that it is worth doing, then write and say that you want to join the Daily Bible Readers' League as Joy Cagle and Eddie Fay Stewart did this week.

You'll like this letter from Miss Lynn Fleming, and when you read it, I'm sure you'll be glad that it is our privilege to help in her preparation.

With love,

Mrs. Frances Steele.

—o—
Bible Study

The Patience of Job. (Conclusion)

When Job saw that he could neither die as he wanted to, nor he made well, but that he must still bear his pains, he grew impatient. He began to find fault and say that his troubles were too great and that God was cruel to him. His three friends instead of trying to encourage him, insisted that his troubles were a punishment, saying that God did not punish the good but the wicked and therefore Job must have done very wickedly. Job was displeased with them and answered them angrily and they answered him angrily again. After all of them had accused and complained and said things that they should not have said, they heard a voice speaking out of a whirlwind. It was the voice of God.

The voice spoke to Job and told him of the wonderful things God had done; that it was He who had made the earth, the sea, and the sky. It is God, that voice said, who sends the rain on the fields, to make the grass and the flowers spring up. He covers the rivers with ice, the ground with snow, and sends the lightning from the sky. He gives the wild beasts their food and hears the young birds which cry to Him when they are hungry. He gave the beautiful wings to the peacock and feathers to the ostrich. He made the horse that is so swift and strong and taught the eagle to build her nest on the high rock and to fly off in search of food for her young.

Then God asked Job if he could do these wonderful things or if he were wise enough to teach God what He should do. Then Job knew that he had sinned in complaining. He said, "I repent of my sin and bow down in the dust before you."

God said to Job's three friends, "I am angry with you, for you have not spoken what is right to my servant Job. Now offer sacrifice and ask my servant Job to pray for you, for I will hear his prayer." They did as the Lord commanded and Job prayed for them and they were forgiven.

After this God cured Job's sickness. Then all his brothers and sisters and friends came to him and brought him gifts and they had a feast in his house. And the Lord blessed Job more than He had done before his troubles came upon him and made him twice as rich. He had fourteen thousand sheep, six thousand cattle, two thousand oxen, and a thousand asses. He had also seven sons and three daughters and in all the land there were no women so beautiful as the daughters of Job. After these things, he lived one hundred and forty years.

1231 Washington Ave.
New Orleans, La.
Feb. 1, 1941.

Dear Mrs. Steele and Children:

Your gifts have been a great help to me as I try to prepare for a greater service for our Lord. Truly I do thank you from the depths of my heart for every gift and I'm praying that the Lord will richly bless each of you. Maybe you didn't know that the Lord has used the Children's Circle in caring for my financial needs. All last summer it seemed impossible for me to come back to school as Daddy was sick a long time and he couldn't help me in a financial way. We prayed that if it was the Lord's will for me to return to B. B. I. that He would provide the means. I can say with all my heart that He has taken care of my needs in a marvelous way. He has used you to help answer that prayer and I'm grateful to you and to Him who loves us all.

These are busy days for all of us here at school but they are happy days. As a big family of Christians who love the Lord, we should be happy, don't you think? In fact, I believe Christians should be the happiest people in the world, for they have a loving Heavenly Father who watches over them and provides for every real need.

Remember me in your prayers, also the work which our students are doing for the Lord among the lost people of southern Louisiana.

Yours in His service,
Lynn Fleming.

—o—
Lake, Miss., Jan. 31, 1941.

Dear Mrs. Steele:

I am a little boy almost six months old. I want to join the Children's Circle. Sometimes I go to Sandridge Baptist Church. I have been sick quite a bit lately, though.

I am sending a dime for Miss Lynn Fleming.

Your little friend,

Roquell Barber

Well, little fellow, I believe you would be our youngest member now. We do hope that you are a well boy now and growing right along. Thank you for this gift for our scholarship. It is greatly appreciated.
—F. L. S.

—o—
McCool, Miss., Jan. 31, 1941.

Dear Mrs. Steele:

I want my letter in the Children's Circle this time. I have been reading the Children's page for a long time and it is so interesting. I am eight years old and in the third grade. I like school. I go to Sunday School too. I am sending ten cents for you to put where it is needed most. If you think the orphans need it, send it to them for I think of them lots. I sent them a Thanksgiving box.

From

Betty Jean Eddleman.

Betty Jean, I'm sure that the orphans need your gift and I'm glad to put it to their account. Thank you very much.—F. L. S.

—o—
Route 1, Carpenter, Miss.,
January 31, 1941.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a girl ten years old and in the fifth grade. I go to Dentville Consolidated School. My teacher is Mrs. Gordon Sullivan and I like her very much. I go to Sunday School and church every Sunday that I can. My Sunday School teacher is Mrs. Monroe Hodges. Our pastor is Rev. R. A. Tullos. I also go to the Baptist Training Union every Sunday that I can. Our leader is Mrs. Mary Fair Hodges. I go to the Pine Bluff Church.

I forgot to ask you at the first of my letter, but may I join the Children's Circle? Also I would like to join the Daily Bible Readers' League. I am enclosing twenty cents for the orphanage. A girl from the Baptist Orphanage stayed with me once and I certainly did enjoy her visit. Her name was Alma Ruth Higason. Lots of love to you and the Children's Circle.

A new friend,
Joy Cagle.

Joy, we are glad to have you in the Children's Circle, and we are especially glad that you are joining our Daily Bible Readers' League. I hope you won't forget a day and will receive a blessing every day from your reading. Your donation for the orphanage will do good too, I'm sure. Thank you.—F. L. S.

—o—
Walnut Grove, Miss.,
February 1, 1941.

Dear Mrs. Steele:

I am a little girl ten years old. I am in the fourth grade and my teacher's name is Miss May Johnston. I wish to be a member of the Children's Circle. This is the first time I have written to you. It will not be the last time. I want very much to be one of the Daily Bible Readers so please send me a pamphlet so I can use your plan to read the Bible. I am enclosing five cents for the orphanage.

With love,
Eddie Faye Stewart

Eddie Faye, I will send you one of these pamphlets just as soon as I receive them. In the meanwhile, won't you begin reading your Bible daily—a chapter a day from Matthew would be a good start—and we will enroll you immediately not only as a member of the Children's Circle but of the Daily Bible Readers' League also. You'll be a charter member too. Thanks a lot for your helpful gift.—F. L. S.

—o—
Blue Mountain, Miss.,
Feb. 1, 1941.

Dear Mrs. Steele:

I am in the fourth grade. I am nine years old. My birthday is the thirty-first of August. I wish to be a member of your club. I am an orphan. My mother and daddy got me at Jackson from the Mississippi Home Finding Society when I was two months old. When I was five years old, my foster daddy died with heart trouble. My mother and I live at our home and my mother's mother and daddy live with us. We miss my dear daddy but I know he is in heaven and we hope to meet him again some day.

I am sending twenty five cents for the orphan's home.

Your little friend
Boblin Simpson

Boblin, I know you are thankful for the good home and mother and grandparents which you now have. I'm sure your gift will be helpful in caring for other boys and girls who lost their parents. We are grateful to you.—F. L. S.

—o—
Louisville, Miss.,
February 2, 1941.

Dear Mrs. Steele:

This is my first time to write the Children's Circle. I have been reading it and want to join it. I am twelve years of age. I go to Sunday School and B. Y. P. U. when I can. I go to Poplar Flat Church. Our pastor is Brother Moore. We all like him very much.

Your Truly,
Evyline Hunt.

How glad we are, Evyline, to welcome you into the Children's Circle! We hope you will write often. We would like to have you in the Daily Bible Readers' League too.—F. L. S.

—o—
Silver Creek, Miss.,
Feb. 4, 1941.

Dear Mrs. Steele:

I am sorry I stayed away so long. I have been very busy in school. I am nine years old and in the fourth grade. My teacher's name is Miss Oneida Fortenberry and the Professor's name is Mr. Roberts. I like them both. I sure Miss my brother since he started working at the ship

yard at Pascagoula. I am sending 25c for where it is needed most.

With love,

Eudora Benson.

To help even things up, we will add your gift to the scholarship fund and thank you kindly, Eudora.—F. L. S.

—o—
Jackson, Miss.,
Feb. 4, 1941.

Children's Circle:

Please accept our thanks for your contribution of \$11.30 General Support Fund for January.

Your continued interest and support is deeply appreciated.

Sincerely yours,

W. G. Mize, Supt.
Baptist Orphanage.

—o—
New Orleans, La.,
February 4, 1941.

Dear Mrs. Steele:

Enclosed is receipt for the \$11.60 from the Children's Circle. This is being credited to the account of Miss Lynn Fleming. We join her in expressions of gratitude for this continued help.

Thanking you and all who had a share in this gift, and with all good wishes, I am

Yours gratefully,
W. W. Hamilton, President

—o—
Daily Bible Readers' League

Peggy O'Neal, Christine Cranford,
Dorothy Williams, Joy Cagle and
Eddie Faye Stewart.

—o—
B. L. STONE

On January 16, 1941 our friend and brother, B. L. Stone, departed from his earthly labors to be with his Heavenly Father.

Whereas, his service to his church and community was marked by his humble and unassuming attitude, his passing from our midst leaves a vacancy much deplored.

Wherefore be it resolved, that we regret the passing of our friend and brother, who was a true and faithful member of his class.

Be it further resolved that we humbly submit to the will of our Heavenly Father and commend with our prayers his loved ones to the care of Him who "doeth all things well".

Be it further resolved that a copy of these resolutions be spread upon the minutes of this class and a copy furnished our deceased brother's family.

Members of The Kingdom Builders Bible Class.

West Laurel Baptist Church,
Laurel, Miss.

—o—
Doctor: "You cough with greater ease this morning, I see."

Patient: "Why shouldn't I? I've been practicing all night."

LAZY INSIDES ANSWER IF GIVEN THIS URGE

You ought to know this easy way to relieve constipation's headaches, biliousness, sour stomach, bad breath, loss of appetite or energy.

Spicy and aromatic BLACK-DRAUGHT, if taken by simple directions at bedtime, usually allows ample time for sleep; acts gently but thoroughly next morning.

The happy relief this purely vegetable medicine usually brings is mainly due to its chief ingredient. That is an "intestinal tonic-laxative" which helps impart tone to lazy bowel muscles.

Next time, take time-tested and economical BLACK - DRAUGHT. 25 to 40 doses cost only 25c.

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

Newly Adopted Slogan For Pastors
Late to bed,

Early to rise,

Train your members to evangelize.

Chickasaw Director Submits
Schedule For Year

Mrs. John Collums, Houlika, Miss. Associational Training Union Director for Chickasaw Co. Submits tentative schedule for the year. It is as follows:

January, 2nd Sunday, Associational Meeting.

February and March, Study courses through out the county.

April, 2nd Sunday, Associational meeting.

May, 2nd Sunday, Elimination Contests.

June—District Convention.

July, 2nd Sunday, Associational Meeting.

August, Associational Officers and Leaders Meeting.

September, Countywide drive to organize more unions.

October, 2nd Sunday, Associational meeting and election of officers.

November, Meeting of new officers and leaders. Also plans for State Convention.

December, Associational meeting in Four Year Program.

The association has been divided into three groups with the three towns, Okolona, Houston and Houlika each taking a group of churches to sponsor. Already the work has begun, and visits have been made to several churches in the interest of study courses and organization. Mrs. Collums reports a splendid meeting in January, and hopes for a still better one in April when the crowd shall gather in Houlika, April 13th.

Miss Edna Hickman To Serve As
Volunteer

We are happy to announce that beginning April 13th Miss Edna Hickman will come to the Training Union Department to serve for several months as a volunteer worker. Miss Hickman graduated at Blue Mountain in 1938, has taught three sessions and plans to attend the W. M. U. Training School in Louisville next fall. Because she wants to be busy for the Lord these intervening months she has volunteered her services and we are happy to introduce her in this way to our churches. Already engagements have been made for her. A little later on we will be using nearly a hundred volunteers for a period of four or five weeks. If you have had Training Union experience and desire to volunteer your services in this program drop us a card and tell us something about yourself.

New Hope In Franklin Organizes

Pastor W. E. Boggan is happy as he witnesses new Training Unions come to life in his churches. This time he reports a new union in New Hope Church, Franklin Co. Already

he has taught two study courses there, one for the Juniors and one for the Young People. Congratulations, and best wishes to each member.

Amory Reports Progress

Thanks to Miss Ruby Smith for a report showing that the Amory church now has two splendid Young People's Unions, an Intermediate, and Junior Union, and growing interest in the work. Mr. Hudson Anthony serves in the capacity of director and is counselor for one of the Young People's Unions. Mrs. Charles Lewis is President of the other Young People's Union, Miss Mamie Jones leads the Intermediate Union and Miss Bonnie Mangum is the Junior Leader. We are happy to have this report from Amory.

Philadelphia First Has Extension
Program

A unique plan of extension work is being carried on by the Philadelphia church. Instead of them going out with a group of their workers they are having the representatives from the other churches come in to observe the Training Union in action at home. This gives them a full conception of just how Training Union work is carried on Sunday. One evening recently Linwood brought eighty of their members in to Philadelphia. Two weeks later forty were brought in from Coldwater church. Plans for other churches to bring their members in are being made. It is fine to know how congenial the churches are, and to see how nicely they cooperate. This makes of an association one big family and each can help the other to grow stronger.

Many churches are already planning for two study courses for each union this year, churches that have been having only one. They plan one for this spring, and another for late summer or early fall. Others are going to have a study course each quarter, and we hope church will plan to have at least one. March is regular Study Course Month for the spring so why not plan yours for March? September is designated as Study Course Month for the fall. These are just suggested times—have yours when most convenient. Use your local talent as teachers. Write us for blanks to report the number asking for awards on and give us a good statement about the interest and success of the course.

This is the month for the Associational meeting for Leaders and officers. The meeting should be in a central place, and the leaders and officers of every church should meet for conferences on the work. The Associational Department Leaders will lead the conference for their particular department. This can be made the most valuable meeting in the association.

AN INTERVIEW WITH DR. L. R. SCARBOROUGH BY ONE OF HIS STUDENTS

On the day of Declaration of Independence, 1870, in Colfax, Louisiana, was born L. R. Scarborough, the future president of the Southwestern Baptist Theological Seminary.

When three weeks old it was necessary to move the baby and cradle from the bed in order not to fret nor disturb the mother because of her severe illness. When the nurse was out of the room, the mother got out of her bed and crawled on hands and knees to the cradle and took the small hand in hers and prayed two prayers, one that God would save the child in His good time and the other that He would call him to preach. Twenty-six years after this, while the young man was a student at Yale, he surrendered to the call to preach. He immediately wrote his mother and father of his decision. They received the letter at the post office and on the way home in a buggy while crossing the creek the horse stopped to drink. It was here the father read part of the letter to the mother and she shouted there in the middle of the creek. This servant says what he is today is in answer to his mother's prayer.

When the lad was four years of age his parents moved to Waco, Texas, which was a little village on the Brazos and settled on a farm which is now the cemetery for the city of Waco. Near this home the late Dr. B. H. Carroll, founder and first president of the institution of which Lee was later to become head, is buried. In the fall when the boy was eight years old, just before the family moved about two hundred miles west of Waco to Jones County, he picked 108 pounds of cotton in one day. It was here in the Wild West where there was no law this typical boy wore a "six-shooter" in self-defense against all sorts of wild beasts, etc. He says he was raised in the saddle and knows more now about roping than he does about preaching. However, he does not care to be advertised as a cowboy-preacher but would rather be publicized as a gospel preacher.

In the old log home in Jones County, Lee, with his brothers and sisters and other students, started to school to his cousin, Miss Emma Scarborough, now Mrs. Emma Evans, who lives in his home. After this he went to Anson school part of the time, riding eight miles morning and night. Later he attended public school at Merkel, Texas. From the public school he went to Baylor University and then to Yale, and on to Southern Seminary.

In 1896 young Scarborough was called to the pastorate of the Baptist Church in Cameron, Texas, and served there for almost five years. On February 4, 1900, he married Miss Neppie Warren of Abilene, Texas. Soon after his marriage the First Baptist Church of Abilene called him as pastor where he served for the next years. It was from this pastorate that he went to the Seminary as Professor of Evangelism.

The two most abiding, effective experiences in the life of Dr. Scarborough are when God saved him on the side-walk in Merkel, Texas,



MR. LAWSON H. COOKE

The Brotherhood of Calvary Baptist Church will hold a banquet Friday evening, February 21st. Mr. Lawson H. Cooke, Secretary of the Baptist Brotherhood of the South will be the guest speaker of the evening. The men of the church are invited to attend.

at the age of seventeen, and when God called him to preach and he surrendered to the call. To this may be added two other experiences, when he was called to the chair of Evangelism where he is now president, and the other when he was called to be General Director of the Seventy-Five Million Campaign. The greatest joy that has ever come has been, and is, in leading many thousands of lost men and women to Christ and seeing more than ten thousand young people surrender to the will of God to preach, teach, or sing.

The one advice this great man of God gives to each individual is to do the will of God at all costs, regardless of costs.

Johnnie Chambers.

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RECORD

TO RELIEVE
MISERY
OF
COLDS
quickly use
666 LIQUID
TABLETS
SALVE
NOSE DROPS
COUGH DROPS

HILLMAN COLLEGE

Credits made elsewhere may count for just as much but there are numerous advantages at Hillman College which are worth much more than mere credits. Some outstanding attractions in Clinton are

1. Unsurpassed Christian Environment.
2. Nearness to Jackson, the Capital City.
3. Valuable Contacts with Mississippi's Greatest Leaders.
4. Ideal Social Life in an Atmosphere of Education, Culture and Religion.
5. Courses Completed in Six Weeks Terms.
6. Unusual Advantages in Piano, Voice and other Branches at Reasonable Prices.

For information, write

M. P. L. Berry,
President, Clifton, Miss.

MEXICAN MISSION

A year ago Rev. C. J. Olander, the busy pastor at Morgan City, came to Lexington and drove the writer into the Delta—40 miles—to preach to the Mexican cottonpickers. These newcomers are illiterate, and ignorant of the Gospel, some of them perhaps never having seen a Bible. But they seem anxious to hear and learn.

Only one of the Mexicans knew enough English to serve as interpreter. In this particular his services have been invaluable.

After some difficulty and delay, we found Spanish Bibles and New Testaments in the U. S., but at last had to order hymn books from Mexico.

Brother S. A. Thompson, the Sunday school superintendent in Morgan City, does not speak Spanish, so he resorted to the following expedient: He had Senor Jose Lazoya, his interpreter, pronounce a verse of Scripture for the Mexicans in Spanish, then he explained it in English, and in turn Senor Lazoya interpreted the explanation to the class. Verse after verse is treated so, until the lesson is completed.

Much progress has been made during the past year. Two Sunday school classes were organized. They use the Sunday school leaflets to fine advantage. They also join in singing many fine Gospel hymns together, to the enjoyment and benefit of all.

The Mexicans' Christmas festival, held Sunday afternoon, December 22nd, was a brilliant success. They are starting off the new year with high hopes. I try to visit them once a month, with a preaching service to supplement the Sunday school work.

Five years ago we organized a Mexican mission near Hughes, Ark. Now they have their own Mexican pastor, and are making progress along many lines. Many have been converted and received into the Hughes Baptist Church, which fosters the mission.

There are thousands of Mexican laborers in the Delta. Yet the two Spanish missions mentioned above are, so far as I know, the only ones of any denomination to be found in the Mississippi Valley between St. Louis and New Orleans.

Many of these people have come here to stay. They will make better citizens if they are educated and evangelized. Those who return to Mexico could become active, self-supporting missionaries of the Gospel of Jesus Christ. Let us pray that the good Lord may send rich blessings down on the hearts and lives of these "strangers within our gates."

—BR—

Percival: "Daddy, do they raise political plums from seeds?"

Daddy (who never had one): "No, young man. Political plums are more often the result of a bit of clever grafting."

—BR—

A little girl, returning from a visit to a barber's and referring to his use of the electric clippers on her, remarked to her mother, "I know my neck was dirty, 'cause he used the vacuum cleaner on it."

REASONS FOR TITHING

1. The tithe has scriptural authority.
2. The tithe is fair and business like.
3. Tithing removes the reproach that attends many of the methods used to raise money.
4. Tithing will lift the churches out of the attitude of beggars.
5. Tithing removes the necessity for spasmodic efforts and high pressure collections.
6. Tithing puts all the members on the same footing.
7. Tithers usually go to the full measure of stewardship.
9. Tithing has the divine promise of blessing.
10. Tithing breaks down the wall of partition between the sacred and the secular.
11. Tithing will make for clean and honest business.
12. Tithing will greatly increase the amounts that come into the Lord's treasury.
13. Tithing will enable our churches to give themselves to the supreme task of soul-winning.

—Dr. E. K. Cox

—BR—

PHILADELPHIA PASTORS' CONFERENCE

—O—

Another most helpful and enjoyable session of the Philadelphia Pastors' Conference was had at Philadelphia on Monday, February third. We greatly missed Dr. McMillin, who has been absent for two meetings on account of illness, but we were compensated for that loss by the great study of a portion of Galatians by Dr. J. R. Carter of Cordova, Tenn. How we did rejoice in the grace of God in our salvation, as we were led into a fine insight into this marvelous book.

Brother Chas. Hamlett, III, of Decatur, led us in another great study of Homilies, as he brought to us two helpful sermon outlines.

The hour of fellowship at the noon hour, as always, was greatly enjoyed.

We were made sad at learning that brother H. L. Byrd is moving from Neshoba County to Fayette and Union Church, where he becomes pastor. Resolutions relative to his going appear elsewhere in this issue.

C. C. Weaver, Secretary.

—BR—

RESOLUTIONS

—O—

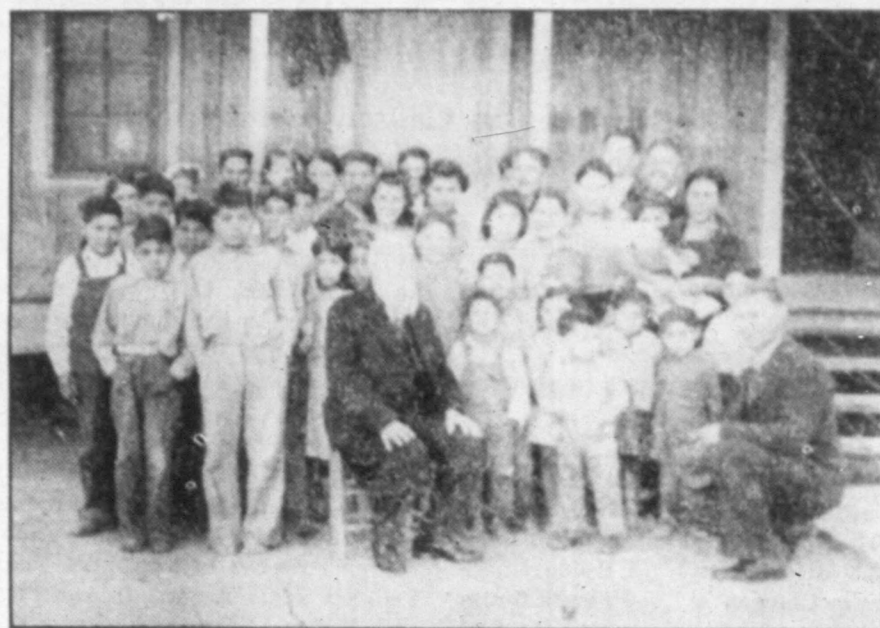
Whereas, brother H. L. Byrd has seen fit under the leadership of God's Spirit to resign his pastorate in Neshoba County and move to another field, and

Whereas, brother H. L. Byrd's work in Neshoba County has been progressive and constructive, founded upon the leadership of the Holy Spirit and God's word, and,

Whereas, we have found brother H. L. Byrd to be a brother beloved, and a worthy servant of our Lord, and

Whereas, we shall greatly miss him from our midst, and from the fellowship of our conference,

Therefore be it resolved by the Philadelphia Pastors' Conference, meeting at Philadelphia, Monday, February 3rd, that we express by



DR. J. G. CHASTAIN, MISSIONARY TO MEXICANS

Dr. Chastain was many years missionary in Mexico was also missionary among the Spanish speaking people in Florida. Now at the age of 85 he works among Mexicans in Mississippi.

these resolutions our respect and esteem for brother H. L. Byrd, and our regret at losing him from this section, and that we commend him most heartily to the field of labor where he goes, and to the grace of God, and that a copy of these resolutions he sent to the Baptist Record, one to the county paper where he goes, and one to the Neshoba Democrat, for publication.

C. C. Weaver,

Raymond Herrington,
Committee.

—BR—

Judge: "So you tried to drive by the officer after he blew his whistle?"

Motorist: "Your Honor, I'm deaf."

Judge: "That may be, but you'll get your hearing in the morning."

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

Prepared—

The 341 Mississippi communities served from the modern interconnected electric power system of Mississippi Power & Light Company have an adequate supply of **CHEAP ELECTRICITY** available to meet the normal demands of today and such emergency demands as may arise in connection with national defense.

Mississippi Power & Light Company's interconnected electric power is a community's best and biggest welcome sign to industry.

★

Mississippi Power & Light Company

*A Civic-Minded, Employing Industry Whose Taxes Are
More Than A Million Dollars Each Year*

RELIGION IN THE CAMPS

The following letter was received by Dr. Paul D. Moody from General Marshall, Chief of Staff U. S. Army, in response to an inquiry.

Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at Army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives. This is equally true with respect to welfare and morale agencies. These agencies, operating in a perfectly normal way, will be of great help to our chaplains and recreation officers, who will welcome the assistance of their representatives in carrying out our morale program.

Apparently, the fact that we have not authorized these welfare activities to locate their own centers at Army camps has caused some misunderstanding of our policy in this connection. Except for the American Red Cross, which concerns itself primarily with the family problems of enlisted men, and which maintains for its representatives a small field office at each large station, this authority has been withheld because it is preferable to retain in the Army the actual responsibility for morale and recreation.

Will you please assist us by conveying the proper interpretation of our policy to civilian ministers and representatives of welfare organizations whenever the opportunity arises? I am sending your letter to Chaplain Arnold who will do what is necessary to clarify the situation for our own people.

Faithfully yours,
/s/ G. C. Marshall,
Chief of Staff.

All chaplains are urged to make full use of the opportunities for greater usefulness that are to be found in the cooperation of local religious groups.

WM. R. ARNOLD,
Chief of Chaplains.

EDUCATION FOR TITHING

Any church can now put on a ten weeks' course of tithing education, in the midst of its other activities, and at a very small cost according to The Layman Company, 740 Rush Street, Chicago, Illinois. This philanthropic organization, which has distributed millions of pamphlets on the tithe, now announces an attractive new series at so low a price that distribution to an entire church through ten weeks costs only 3½ cents a family. A set of samples and full particulars are offered free of charge upon request, but this company asks that persons writing, after seeing this announcement, state their denomination, and also mention this paper.—The Layman Company, 740 N. Rush St., Chicago, Illinois.

Waiter: "Would you mind settling your bill, sir? We're closing now."

Patron: "But I haven't been served yet."

Waiter: "Well, in that case, there'll just be the cover charge."



The Millsaps College Baptist Student Union, shown with Dr. W. A. Smart of Emory University. Dr. Smart was the speaker for the Millsaps College Religious Emphasis Week in December.

The Millsaps B. T. U. was organized two years ago, and has approximately 110 members. Miss Martha Frances Jones of Jackson is president this year.

REV. J. M. GRANTHAM

After several weeks of failing health, on Sunday P. M., Feb. 2nd, Rev. J. M. Grantham, of the Duck Hill vicinity, went home to be with the Lord. Through his life he had provided a sufficiency of the material things of this world to give him all the necessities and comforts such things could bring in his last days. He was 63 years of age. His devoted wife and four fine children were with him to the end.

Rev. Grantham was a member of the Duck Hill Baptist Church, and was loved devotedly by its membership. Through the years he often supplied the pulpit of his church to the delight of the congregation. Because of his sound judgment and strong conviction of right, the people of his district asked him to serve in the State Legislature for four years, which he did very acceptably. During his ministry he served a number of the rural churches as Pastor. He firmly believed that all scripture was given by inspiration of God. He had a keen ear for truth and loved it as much as any one.

A progressive citizen and a loyal soldier of Jesus Christ has gone. We shall expect to meet him in The Sweet By and By.

(C. S. Thomas)

IN MEMORIAM

After a pilgrim journey of nearly ninety five years in the early morning of January 15th, 1941 the gentle spirit of Ellen Gardner Grace passed to her reward.

Mrs. Grace lived her entire life in a ministerial atmosphere, her father, three brothers, husband and one son being ministers of the Gospel. She was always a great encouragement to her husband, keenly interested and helpful in every phase of the church life. Never did her interest in her Master's cause wane for to the very last it was her joy to ask and hear regarding the church work.

The last fourteen years of her

life were spent in blindness and confinement to her bed but she fed her soul and those who visited her by quoting scripture and singing of hymns which she learned in early life.

In the closing years of Dr. and Mrs. Grace's active ministerial life the younger son, Hubert, brought home his bride, Florence Kenedy of Corinth, Miss. Together they lavished a beautiful, tender care to the aged couple and in the years of Mrs. Grace's widowhood Neomia of old had no more devoted daughter-in-law than she had in Mrs. Hubert Grace.

She was an inspiration to those who knew her and her influence will live on in the lives of loved ones and friends.

"To her there was no death.

It was but crossing with abated breath,

A narrow strip of sea

To find her loved ones on the other shore;

More beautiful—more precious than before."

Mrs. W. A. McComb

Mrs. Nat Owen

Mrs. J. H. Mathews

LISTEN, WHO IS TALKING

J. E. Dillard

"Dark days were on us. We had defaulted on principal and interest. Creditors were anxious. We lived in dread of foreclosure. The Hundred Thousand Club was launched. Results: debts reduced from \$353,000 to \$160,000; interest reduced to 4½ per cent; bankers praise us saying: "We like the way you Baptists have done about your debts." All Southern Baptists ought to share in the 'debts and in the consummation.'—W. W. Hamilton, President, Baptist

NEURALGIA

Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists, 10c, 30c, 60c bottles.

Liquid CAPUDINE

Bible Institute; President Southern Baptist Convention.

"I ask you for the sake of every item in the denominational program and every institution and cause involved to throw yourself into an aggressive leadership at this time, full length, for the liquidation of our debts. Get your people to help free from debt these causes bought by the blood of Christ."—L. R. Scarborough, President, Southwestern Baptist Seminary, Ex-president, Southern Baptist Convention.

"By the love of your Saviour and mine, I beg you to seek the best ways of wiping out our Southern Baptist debts without further delay.

"We ought to double the membership of the Baptist Hundred Thousand Club before February 28, 1941.

"Take a cash offering toward our Southwide Baptist debt.

"Challenge members for cash gifts of \$100.00.

"Success or failure rests with the pastors."—John R. Sampey, President Southern Baptist Seminary, Ex-president, Southern Baptist Convention.

SOUTHWESTERN SEMINARY ON THE AIR

The School of Sacred Music of the Southwestern Baptist Theological Seminary has been invited to participate in the Saturday Educational Hour over station WBAP, Fort Worth, broadcasting on the assigned frequency of 800 k.c. The next broadcast is Saturday morning, February 15, from 10:30 to 11:00.

We would be happy for the former students, graduates and friends to tune in on this program and to send us your comments. Address them to me at Seminary Hill, Texas, or to WBAP, Medical Arts Building, Fort Worth, Texas.

—I. E. Reynolds.

SUBSCRIBE FOR THE BAPTIST RECORD

NASAL IRRITATION MENTHOLATUM
Quickly Soothes IRRITATED MEMBRANES

MENTHOLATUM

Pull the Trigger on Lazy Bowels

with herb laxative, combined with syrup pepsin to make it agreeable and easy to take

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative Senna to pull the trigger on those lazy bowels, combined with good old Syrup Pepsin to make your laxative more agreeable and easier to take. For years many Doctors have used pepsin compounds, as agreeable carriers to make other medicines more palatable when your "taster" feels easily upset. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative Senna, combined with Syrup Pepsin. See how wonderfully its herb Laxative Senna wakes up lazy nerves and muscles in your intestines, to bring welcome relief from constipation. And see how its Syrup Pepsin makes Dr. Caldwell's medicine so smooth and agreeable to a touchy gullet. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative Senna at your druggist's today. Try one laxative that won't bring on violent distaste, even when you take it after a full meal.

News and Truths About Our Home Mission Work

J. R. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

HOME BOARD'S DEBTS REFINANCED

Refinancing of an \$850,000 indebtedness at an interest saving of over 2% was completed February 3 by the Home Mission Board.

Dr. J. B. Lawrence, executive secretary-treasurer, and Dr. Ellis A. Fuller, president, signed and delivered the new indentures totaling \$850,000 to the trustees, the Union Planters National Bank of Memphis.

Refinancing of the Board's indebtedness, which was handled by the Nashville Securities Company of Nashville, Tenn., brought an interest saving from 6% and 5½%, as paid formerly, to 3¼% and 3½%, according to Dr. Lawrence.

"The annual interest charge," said Dr. Lawrence, "is now only \$28,817. On the old bonds it was \$51,487.68. The total gross interest saving will approximate \$100,000."

Six series of bonds, Dr. Lawrence explained, totaling \$376,000 are being issued at 3½% interest. The balance of the new indenture, he said, totaling \$474,000, will bear a rate of 3½%.

"The lower rate of interest," he stated, "has been secured on short term obligations, the first maturity on which in August 1, 1941, and the last being February 1, 1944. The highest rate of 3½% is being paid on obligations maturing after Aug. 1, 1944."

Dr. Lawrence pointed out that the Home Mission Board expects to meet all of its debts by 1945, the centennial year of the Southern Baptist Convention, so that the Convention may reach its goal of "A Debtless Denomination by 1945."

The Home Board executive said that the agency had reduced its debts from above \$2,500,000 in 1928 to the present figure of \$850,000. In the depression years, or since 1933, he said that the Home Mission Board had paid \$805,214.80 on its debts, \$181,130.41 of this total being paid in 1940.

"The Baptist Hundred Thousand Club has been largely responsible for this record of debt payment," Dr. Lawrence commented. "Since this club was begun in 1933 club members have contributed \$324,756.37 on Home Mission Board debts. Other Baptist agencies have received proportionate amounts from the Club."

In addition to Baptist Hundred Thousand Club receipts, all of which have been applied on the principal of the Board's debts, Dr. Lawrence said that from the Baptist Cooperative Program receipts and other income from the denomination received by the agency the Home Mission Board had paid since 1933 on its debts \$480,458.43.

CITY MISSION WORK BEGUN IN HOUSTON

To seek out and learn the best methods of doing mission work in a great city and then put them into practice is the aim of Rev. Loyd Corder, first city missionary appointed by the Home Board in its newly launched city mission program, who is on the field now in Houston, Texas.

"The general plan for enlarging the work is that every church be encouraged to mother one

or more missions in or near the vicinity in which it is located," says Brother Corder. "We hope to lead our workers to practice and teach Christian stewardship so earnestly that the missions may become churches and that the churches may assume the responsibility of sustaining themselves and of supporting the general denominational mission program."

In surveying his new field of work, Brother Corder has found that in the past years the growth of the Baptist churches of Houston has been slightly greater in proportion than the rapid growth of the city itself. Today some 50,000 members of the fifty Baptist churches there compose 14% of the total population.

"However," says the missionary, "most of this growth has been among the English-speaking people. There are great foreign language and race groups in the city that have hardly been touched."

In outlining his duties, Brother Corder says that he will promote, correlate, and enlarge the program of work already existing. The people must be more informed of the great opportunity and responsibility of the work and must be brought to see the fruits of missions in the city.

"Probably an attractive city mission bulletin will be published monthly, giving a report of the work and some of the experiences of the workers. Lectures, mission study courses, revivals, days and weeks of prayer will also be used to enable the people to understand the purposes and nature of the work that is being and is to be done."

"Our prayer to God is that He use His servant in helping the Baptists of the city of Houston to carry on a great, unified, forward-looking program of missions. We have the opportunity and challenge of thousands of lost souls."

ITALIAN MISSION CONVERT ORDAINED TO MINISTRY

A product of the ministry of Home Missions among the Italians in Tampa, Fla., was ordained into the Baptist ministry recently in the church where he professed Christ and was baptized.

Alex Pasetti, an Italian native of Tampa, was baptized by Rev. Harry A. Day, missionary, about three years ago in the North Boulevard Baptist Church. Immediately becoming a volunteer for the ministry, he entered Baptist Bible Institute in New Orleans and will this spring complete his course.

Sixteen Baptist ministers were present and participated in the ordination service which was held in the North Boulevard Church. Dr. J. F. Plainfield, in charge of Italian work in the South, preached the sermon: Dr. Adiel J. Moncrief, Jr., pastor of the First Baptist Church gave the charge to the candidate; the pastor, Rev. Harry A. Day, presented the Bible; and Dr. George H. Crutcher led in the ordination prayer. All other Baptist ordained ministers present took part in the laying on of hands.

The service was a glorious one, writes Brother Day, and one that will not soon be forgotten by the people who packed the church to see it.

W. M. U. PAGE—

(Continued from page 8)

a machine. We may eventually organize a world in which nobody is ever hungry, cold, and unsheltered and certainly it is possible to organize one in which nobody is ever unemployed. The dictatorships have demonstrated that. But the object of being alive is not encompassed by these definitions. We want to live in a world in which we have such things as contentment, freedom, personal pride, opportunity for self development, love, affection and spiritual purpose. We want to live in a warm world, a kind world, a human world. We want to be on good terms with ourselves and with one another. "Mrs. Roosevelt says in her book 'This Troubled World' I would have people begin at home to discover for themselves the meaning of brotherly love. We have to want it enough to pay for it in our behavior and in material ways. Only will this come when there exist in men's hearts, peace on earth, good will to men. Humane rooted in Christianity and humanity caring for human beings not as producers or consumers or workers or employers, but as human souls."

Someday when women realize that the object of their emancipation is not to make them more like men but more powerfully womanly and therefore of greater use to men and themselves and society. The world needs women for a world based not on mechanical but on human and Christian principles. "It would be difficult to find an agency more stimulating to womanly powers than the missionary cause. We are glad through the missionary vision and inspiration gained through Bible and mission study we have a part in proclaiming our Saviour to all the world. 'Come, women wide proclaim, Life through your Saviour slain.' A recent experience which impressed me so much that I pass it on to you. I was teaching in an B. T. U. Study course in small church in the poorer part of our city. I had in my Intermediate group a girl of about fifteen years of age. She was bright and alert, an orphan living with a sister, where she was compelled to nurse and help with house work. However I could see under the surface a surface a heart longing for love, really, she was a diamond in the rough. I urged each night for those present to enlist others. One night she came in smiling and said she had brought one. She explained that while she sat rocking the baby on the front porch she 'hollered' at the people that passed by and invited them to church. The thought came to me, I wondered if we who have more opportunities than this orphan girl 'holler' enough for our Master."

I am depending on my Personal Service Chairmen in the Associations to do their best, so that our Personal Service will not lag but that we press on to magnify and present our Christ in a more glorious way.

Mrs. E. E. Fishel,
Personal Service Chairman,
District 7.

THE PILLAR AND GROUND—

(Continued from page 9)

heartily with the conception of the meaning of the church in the mind of the writer, we wish here warmly to commend the language itself in the following quotation from a recent number of the "Federal Council Bulletin":

If someone argues that it is enough for mankind to have the "historical Jesus" without any institution built around Him, we may reply that without the church, we today should in all human probability not even know about the Jesus of history. Without the continuing corporate life of the fellowship of which He is the center, Jesus would be an obscure

and forgotten Galilean of the long ago, not a living influence in our world. Without the church, the very man who rails the most impatiently against it for its failure to measure up to the spirit of Jesus would not even have the figure of Jesus for his standard. Without the church, the dynamic movement that Jesus initiated would have trickled out into nothingness, completely lost in the arid expanse of secular society.

"The stay and support of the truth." How important the church is! How responsible it is to function! How loyal to it we should be! Desperately, desperately, the world needs the truth which the church holds aloft!—Baptist and Reflector.

MRS. W. O. BURRIL

At a special business meeting of Grace Memorial Baptist Church, Feb. 2, 1941, the following resolutions were adopted.

Whereas Mrs. W. O. Burril, was a faithful member of our church, a member of W. M. S. and the T. E. L. Bible Class, and Whereas God in His wisdom has called her from us; therefore be it resolved.

1. That we bow in submission to the will of Him who does all things best.

2. That we express our condolence and love to our esteemed church clerk, and loyal member of the Men's Bible Class, in the loss of his beloved companion, and lift our

hearts to our Heavenly Father for strength in this hour of sorrow.

Ordered by the church,
Oscar B. Harris, teacher of
Men's Bible Class.

Don't Neglect Slipping FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.